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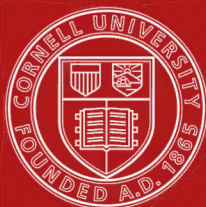
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A
VINDICATION
OF THE
Literary Character
OF THE LATE
PROFESSOR PORSON,
FROM THE ANIMADVERSIONS
OF THE RIGHT REVEREND
THOMAS BURGESS, D.D. F.R.S. F.A.S. P.R.S.L.
LORD BISHOP OF SALISBURY,
IN VARIOUS PUBLICATIONS
ON 1 JOHN V. 7.

BY CRITO CANTABRIGIENSIS.

— ἀνδρα δ', οὐ δίκαιον, εἰ θάνοι,
βλάπτειν τὸν ἐσθλόν, οὐδ' εἰ μισῶν κυρῆς.

ΑΙΑΣ ΜΑΣΤΙΓ.

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1827

PORSON VINDICATED

BY

CRITO CANTABRIGIENSIS.

PREFACE.

IT is almost needless to observe, that the statements and opinions of Mr. Porson, which have been noticed by Bishop Burgess, are to be found in the 'Letters to Mr. Archdeacon Travis.' The animadversions of the learned Prelate, which form the subject of the present volume, are dispersed through the publications here enumerated.

A Vindication of 1 John v. 7. from the objections of M. Griesbach. The second edition; to which are added a preface in reply to the Quarterly Review, and a postscript, in answer to a recent publication entitled *Palæoromaica*. By Thos. Burgess, D.D. F.R.S. F.A.S. and P.R.S.L. Bishop of St. David's, 1823. (The first edition, in 1821, is also occasionally referred to.)

A Selection of Tracts and Observations on 1 John v. 7. 1824. By the same. (This selection contains Bishop Barlow's Letter to Mr. Hunt; Bishop Smallbrooke's to Dr. Bentley; Two Anonymous Letters to Dr. Bentley, with Bentley's answer; together with extracts from Martin, Hammond, Whitby, and Dr. Adam Clarke.)

A Letter to the Clergy of the Diocese of St. David's, on a passage of the second Symbolum Antiochenum of the fourth century, as an evidence of the Authenticity of 1 John v. 7. 1825. By the same.

Adnotationes Millii, auctæ ex Prolegomenis suis, Wetstenii, Bengelii, et Sabaterii, ad 1 Joan. v. 7. Una cum duabis epistolis Richardi Bentleii, et Observationibus Joannis Seldeni, C. M. Pfaffii, I. F. Buddei et C. F. Schmidii de eodem loco: Collectæ et editæ a Thoma Burgess, Episcopo Menevensi. 1822.

Throughout the following pages, great care has been taken to express Mr. Porson's decisions, as well as the learned prelate's objections, in the terms employed by the authors themselves. In all cases of importance, moreover, the circumstances attending them have been minutely described. By these means, the reader will be spared the vexation of a continual reference, for information essential to the question before him, to works which may, or may not, be in his possession.

Mr. Porson's high character, for knowledge and impartiality, may justly excite a desire to ascertain how far that character has been rendered questionable by Bishop Burgess. Let

the reader, however, be entreated to bear in mind, that the subject involves considerations of much deeper moment than the character of an individual. To vindicate Mr. Porson is, in many instances, to maintain those sound principles of criticism which appear to afford us the best assurance of the integrity of Scripture.

In one part of the present volume, the author has mentioned his intention to subjoin, as an Appendix, an Inquiry into the rise and progress of the text of the Heavenly Witnesses in the Latin Church. He has, indeed, collected and partly arranged the materials for such a work; but, to confess the truth, the volume has become so much larger than he expected, that he is deterred from carrying his intention into effect. In the course of time, however, the Inquiry may perhaps be published.....The little leisure, which the author may henceforward enjoy will be assiduously devoted to the study of Christian antiquity; a study to which he has long been fondly attached, although unfortunately—— but the past cannot be recalled. Should he,

therefore, perceive, on the part of the public, a disposition to give him credit for the honesty to describe, as well as the capacity to observe, whatever may be presented to his view, he will hold himself engaged to lay before the world the result of his researches.

The name of the author of this volume is not given, for the following reasons:—1. He has an aversion to appear, personally, as an opponent of an English Bishop: 2. His conclusions depend solely upon the evidence adduced: and 3. Supposing the character of Mr. Porson to be effectually vindicated, he deems it of little consequence to whom the work may be assigned:—he is not a candidate for literary reputation. As every one, however, ought to be responsible for his own errors, the author employs no arts of concealment; and he has the satisfaction of thinking that the mistakes into which he may have fallen will be attributed to the right person.

Bishop Burgess's remarks have been discussed with the most perfect freedom; but at the same time—it is hoped—with the

courtesy which is due to that very learned and respectable prelate.

The author thinks it but fair to avow his conviction that the contested verse is spurious; and he begs leave to express his sentiments on the whole matter, in the language of Bishop Barlow, which the reader will probably not like the less, for its antique character and obsolete spelling. The passage appears in a Letter to Mr. Hunt, published by Bishop Burgess, in his 'Selection of Tracts and Observations,' from a Manuscript in the Library of Queen's College, Oxford.

'The doctrine of the Trinity I really believe, and am abundantly convinced that Socinus his positions against the blessed Trinity may be evidently overthrowne, though not by this text, yet by plaine Scripture-proofes: onely I could heartily wish that orthodox men would not build good conclusions upon bad principles, nor lie the weight of such great positions on such weak proofes; for a bad defence makes a good cause suspected; and when the adversary finds the pre-

mises false (as the Socinians often doe) they are soe far from being confuted, that they are confirmed in their errors, believing noe better arguments can, because noe better are brought.'



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INTRODUCTION.



IN the year 1821, Dr. Burgess, at that time Bishop of St. David's and now Bishop of Salisbury, presented to the world 'A Vindication of 1 John v. 7. from the objections of M. Griesbach.'—A defence of the genuineness of that much-controverted text could scarcely be written without some notice of the late Professor Porson's 'Letters to Mr. Archdeacon Travis.' As might therefore have been expected, the 'Vindication of 1 John v. 7.' contained several references to Mr. Porson's work; and from the general tendency of the Bishop's remarks, it was quite clear that the volume was not held by his Lordship in very high estimation.

A critique, on the learned prelate's Vindication of the contested verse, appeared in the Quarterly Review for March 1822; in which there was more than one allusion to the im-

portance of Mr. Porson's observations on the subject in dispute. In 1823, the Bishop of St. David's, on the occasion of a second edition of his *Vindication*, renewed his animadversions on the Professor's Letters:—stating at the same time that it was his intention to publish a *second* part of his *Vindication*, “in answer to the objections of Sir Isaac Newton and Michaelis;” and then to appropriate a *third* part to “an examination of the whole of Mr. Porson's objections, and of his *management of the controversy* with Mr. Travis.” I am not aware that either the second or the third part of the *Vindication* has yet appeared. The learned prelate, however, has in two or three subsequent publications—more especially in ‘*A Letter to the Clergy of the Diocese of St. David's*’ (1825)—pointed out, as a sort of warning to the unwary, a variety of mistakes and misrepresentations which, as he imagines, he has discovered in the Letters of Mr. Porson.

Bishop Burgess's great object, in this proceeding, unquestionably is—to destroy the credit of Mr. Porson's critical labours on the Greek Testament.

To examine the validity of charges advanced by an eminent prelate of our Church against an illustrious scholar who can no longer answer for himself—charges which are designed to raise doubts of his integrity as well as to call in question his accuracy and knowledge—is to do nothing more than truth and justice imperiously demand.

“A fallible being,” as old Samuel Johnson well observed, “will fail somewhere;” and this maxim will, I trust, be borne in mind by those who may do me the honour to peruse the following pages. Let me fairly confess that I do not suppose Mr. Porson to have acquired unlimited knowledge; or to have possessed an attention which never flagged; or to have had a memory which never deceived him. For my own part I am not prone to implicit confidence. I have not been content with a bare admiration of Professor Porson’s great learning and acuteness. Having in many instances had occasion to trace him to the sources of his information, the result of my inquiries has at last led me to place all

the reliance which is due to man upon his accuracy and integrity.

Let me observe that, on the present occasion, I have no intention to engage in the controversy respecting 1 John v. 7. My only concern is, to examine the grounds of those statements of Mr. Porson which have been objected to by Bishop Burgess; and to ascertain whether they are such as might have been honestly taken by a man of sense, who was well acquainted with the subject under discussion.

SECTION I.

On the decisions of Mr. Porson respecting THE CODÆX BRITANNICUS of Erasmus ; cited also by the titles of THE MONTFORT MANUSCRIPT, and THE DUBLIN MANUSCRIPT.

THERE appear to be three counts in the indictment against Mr. Porson, so far as regards the Dublin manuscript:—1. a mistake with respect to its age—2. an erroneous decision with respect to the badness of its Greek—3. disingenuous quotations in support of his opinions on the subject. I will consider each of these particulars in its order.

1. Mr. Porson's mistake as to the date of the Dublin manuscript.

This alleged mistake is occasionally mentioned in the Bishop's various publications on the disputed text; but it is nowhere, I believe, brought forward so prominently as in the following passage.

‘ In this period (A. D. 901—1522) we have a Greek manuscript containing the controverted

verse; and the manuscript is considerably more ancient than Michaelis, Griesbach, or Mr. Porson supposed it to be. Griesbach asserts it to be of the fifteenth or sixteenth century. Michaelis assigns it to the sixteenth. He says it was written in England after the year 1500. Mr. Porson fixes its date; and says, "it was probably written about the year 1520, and interpolated in this place for the purpose of deceiving Erasmus." (Letters, p. 117.) In this conjecture Mr. Porson was undoubtedly mistaken. Mr. Martin of Utrecht supposed the Montfort manuscript to be of the eleventh century. Dr. Adam Clarke, who examined the manuscript in the year 1790, and has described it in his *Succession of Sacred Literature*, says, "the manuscript is more likely to have been the production of the thirteenth than either of the eleventh or the fifteenth century." (*Vindication*, 1st ed. pp. 49, 50; or, 2nd ed. p. 141.)

Mr. Porson, who, as the learned are aware, was intimately conversant with Greek manuscripts, has employed thirteen pages (105—117) of his volume, in discussing the merits of the manuscript in question; and, whether he was mistaken or not, it is clear, from the intelligence he displays, that he was entitled to pronounce an opinion on the subject. In the course of his discussion, he treats of certain characteristics in the hand-writing, (such as points over the vowels) by which its age had

been conjectured. "Now I have seen," he proceeds, "many manuscripts of the fourteenth and fifteenth centuries, with plenty of double points over the vowels. I have also seen two imitations of the spurious verse, as it is written in this very manuscript; and though they are not so exact as I wish, I see that the Dublin manuscript is certainly not earlier than the fifteenth, and possibly as late as the sixteenth century." He finally adopts the opinion attributed to him by Bishop Burgess, in the preceding extract: viz. "that it was probably written about the year 1520, and interpolated for the purpose of deceiving Erasmus."

The question at issue can with propriety be decided only by persons accustomed to examine antient manuscripts. Of such persons, the Bishop has fairly mentioned Michaelis and Griesbach, as nearly agreeing with Mr. Porson; and he might have added Wetstein and Marsh among the opponents of the verse, and Mill and Bengelius among its advocates, as holding sentiments of the same kind. But, alas, it is in vain that the judgement of Mr. Porson, in assigning the origin of the manuscript to the fifteenth or the sixteenth century, is confirmed by that of Michaelis and Griesbach, Wetstein and Marsh, Mill and Bengelius:—according to

Bishop Burgess, he was *undoubtedly mistaken*. And how does it appear that he was mistaken?—Mr. Martin of Utrecht has attributed it to the eleventh, and Dr. Adam Clarke to the thirteenth century.—Such is the reasoning of the learned prelate in proof of his assertion.

It certainly looks well to produce a critic who maintains that the Codex Britannicus is a manuscript of the eleventh century. But, taking all circumstances into account, I doubt whether it was worth while to revive the opinion of Mr. Martin. His zeal indeed for the authority of the manuscript was very great; and he resolved not to abate a single year, in point of antiquity, which could possibly be claimed for it. Finding that it contained the prologues of Theophylact, who lived in the eleventh century, he immediately concluded that it was written towards the end of that century; and he was confirmed in his opinion by a date found in the manuscript itself. He imagined that the manuscript professed to have been written *ten ages after the ascension of Christ*; and this, he said, pointed distinctly to the eleventh age. Unfortunately for Mr. Martin, what the notice really indicated was—that the Gospel according to St.

Mark was originally written *ten years* after the ascension. — Founded upon so ridiculous a blunder as this, Mr. Martin's hypothesis fell at once, as might be expected, into universal disrepute. There is probably not a single critic of any celebrity — besides Mr. Travis — who has ventured to speak a word in its favour.

Dr. Adam Clarke is a person of whom I can never think or write but with respect. His sentiments on the Dublin manuscript are well worthy of attention; being marked by learning, intelligence and candour. After considering all the information concerning the Dublin manuscript which I have been able to collect, and examining the *readings* in Dr. Barrett's publication¹, I agree with Dr. Clarke in his opinion that "it was not written with an intention to deceive." On this point therefore I do not agree with Mr. Porson. But I will not, on that account, affirm that Mr. Porson was "undoubtedly mistaken." His conclusion was not formed without strong

¹ *Evangelium secundum Matthæum ex Codice Rescripto in Bibliotheca Collegii SSæ Trinitatis juxta Dublin; Descriptum opera et studio Johannis Barrett, S. T. P. Soc. Sen. Trin. Coll. Dublin. Cui adjungitur Appendix Collationem Codicis Montfortiani complectens.* 4to. Dublin, 1801.

reasons for it. The circumstances attending the first appearance of the manuscript almost unavoidably excite suspicions of foul play. It really is strange that the *only* manuscript with any pretensions to antiquity, which contains the verse, should have presented itself just at the very moment when there was so feverish an anxiety that such a manuscript should be found¹. Besides, the singular character of the manuscript may easily be thought to confirm such suspicions. So far, however, as I can judge, this character may be satisfactorily accounted for, without the supposition of fraudulent intention. With Dr. Clarke, "I am rather inclined to think it the work of an unknown bold critic, who formed a text from one or more manuscripts in conjunction with the Vulgate; and was by no means sparing of his own conjectural emendations, for it contains many readings which exist in no manuscript yet discovered."—If I may be allowed to state my own conjecture as to the century

¹ While recording my opinion of the Dublin manuscript, I cannot help recollecting a story which is told respecting Oliver Goldsmith. Soon after the publication of his beautiful poem, *The Traveller*, he was met in company by a literary person; who, after witnessing for some time the excessive folly of his conversation, said to his friend—'Well, after all, I do believe this man wrote the Poem; and that, let me tell you, is believing a great deal.'

in which the manuscript was written, I think the evidence, on the whole, is in favour of the fifteenth; and in this conjecture I am more nearly in agreement with Mr. Porson than with Dr. Adam Clarke. From the last-named learned person one may venture to differ, without drawing down his resentment. At the conclusion of his account of the Dublin manuscript, he uses language which I will here transcribe; happy, indeed, to adorn my page with so just and liberal a sentiment. "On a subject of so much difficulty, where critics of the first rank have been puzzled, I should be sorry to hazard any more than an *opinion*, which the reader is at liberty to consider either true or false, as may seem best to his own judgement."

In fine, there is ample reason to believe that Mr. Porson's conclusions in this matter were the result of a careful examination of the circumstances of the case; and when it is considered how nearly his conclusions agree with those of Mill, and Bengelius, and Wetstein, and Michaelis, and Griesbach, and Marsh—it will probably be thought that Bishop Burgess was not quite warranted in asserting that Mr. Porson was "undoubtedly mistaken" in his conjecture.

2. Mr. Porson's erroneous judgement, as to the bad Greek of the Dublin manuscript.

This is a topic on which Bishop Burgess repeatedly expatiates, and, as it should seem, with great satisfaction. I give the following passages from different publications.

' In p. 50 of his Letters, Mr. Porson says that the Complutensian editors, by the addition of the articles and putting *επι της γης* instead of *εν τη γη*, "made *good Greek* of their Latin; a task to which the translator of the Lateran Decrees, and the writer of the Dublin manuscript were *unequal*." Again, p. 60, "Stephens differs from Erasmus in *adding the article* thrice, and in transposing the word *ἁγιον*: and in these four differences he followed the Complutensian edition, and *the genius of the language*." I will here shew that Mr. Porson's objection to the *bad Greek* of the Codex Britannicus is unfounded, and that the *omission* of the articles, the use of *εν τη γη* for *επι της γης*, and the position of *ἁγιον* after *πνευμα*, are not *contrary to the genius of the Greek language*.' (*Vindication*, 2nd ed. pp. 58, 59.)

Again, ' Though the authenticity of the controverted verse does not depend on the antiquity or the character of the Montfort manuscript, yet it may not be improper to add, that, when the Greek of this verse is called a bungling transla-

tion from the Latin, on account of the omission of the *articles* usually prefixed to Πατηρ, Υἱος, and Πνευμα, a passage before quoted from Clemens Alexandrinus—(Παν ῥημα ἰστάται ἐπὶ δύο καὶ τριῶν μαρτυρῶν, ἐπὶ Πατρος, καὶ Υἱοῦ, καὶ ἁγίου Πνευματος)—is sufficient to authorize the omission; to which may be added the following words ascribed to Origen: Δουλοὶ κυριῶν, Πατρος καὶ Υἱοῦ, πνευμα καὶ σωμα: also, Οἱ ἀπεριεργῶς πιστευόντες εἰς Θεοὺν καὶ Λόγον καὶ Πνευμα, μίαν οὐσαν Θεοτητα καὶ μόνῃν προσκυνητικὴν. (Basil. adv. Ennom. L. V.) and, Ἀντὰ τὰ τρία, Πατηρ καὶ Υἱος καὶ ἁγίου Πνευμα, ἐν ταῦτα τὰ τρία. (The Nomocanon published by Colelerius). (*Vind.* 1st ed. p. 50. or 2nd ed. p. 142.)

Again, ‘As a proof that the omission of the article before Πατηρ, Υἱος, and Πνευμα, in the Codex Britannicus, is *not contrary to the genius of the Greek language*, I will add a few more passages from the New Testament, and the Fathers. Matt. xxvii. 43. “For he said, I am *the Son of God*,” Εἶπε γὰρ, Ὅτι Θεοῦ εἰμι υἱός. Luke iv. 9. “If thou art *the Son of God*,” εἰ υἱός εἰ τοῦ Θεοῦ. In the Hymnus Vespertinus Græcorum: Ὑμνοῦμεν Πατέρα, καὶ Υἱὸν καὶ ἁγίου Πνευμα. So in Gregory Naz. Orat. 23. p. 422. Ἰδίον δέ, Πατρος μὲν ἢ ἀγεννησία· Υἱοῦ δέ, ἢ γεννησις· Πνευματος δέ ἢ ἐκπεμψις. Neither is the position of ἁγίου after πνευμα contrary to the genius of the Greek language. In Matt. i. 18. we have an example of πνευμα without the article, and ἁγίου after πνευμα, Εὐρέθη ἐν γαστρὶ ἐχούσα ἐκ Πνευματος ἁγίου. So Mark i. 8. Βαπτισεὶ ὑμᾶς ἐν Πνευματι

ἅγιον. John vii. 39. Οὐπω γαρ ην Πνευμα ἅγιον. The Bishop of Peterborough (Marsh's Letters to Travis, pp. xvi—xviii.) says that *εν ουρανῳ*, without the article, is “a bungling translation” from the Latin. Yet we find *εν ουρανῳ* in the Lord's Prayer, Matt. vi. 10. *ὡς εν ουρανῳ και επι της γης*, and Matt. xxviii. 18. *εν ουρανῳ και επι γης*, where both nouns are without the article. Emlyn was equally mistaken in his objections to *εν τη γη*, as a Latinism, translated from the Vulgate *in terra*. That *εν τη γη* is quite as good Greek as *επι της γης*, will appear from the following passages. Apoc. v. 13. Παν κτισμα ὁ εστιν εν τῳ ουρανῳ, και εν τη γη, και ὑποκατω της γης, και επι της θαλασσης ἄ εστι, και τα εν αυτοις παντα. Luke xii. 51. Ειρηνην δωμαι εν τη γη. Ibid. ii. 14. *Επι γης εἰρηνη.* (*Vind.* 2nd ed. pp. 59—61.)

Lastly, ‘The language of Gregory—Πιστευομεν εις πατερα, και υιον, και πνευμα το ἅγιον (read πνευμα ἅγιον) ὁμοουσια τε και ὁμοδοξα—shews the weakness of Mr. Porson's objection to the absence of the articles before *πατηρ*, *λογος* and *πνευμα*, in the passage of St. John, as it is read in the Codex Britannicus.—Mr. Porson's opinion of the *bad Greek* of the Montfort manuscript is one of the hasty assertions of the Greek Professor, which (pre-eminently learned as he was) contributed no doubt very generally to the discredit of the verse.’—‘The truth is that where *Πατηρ*, *Υιος*, *Πνευμα* are con-numerated as the Persons of the Trinity, they have the force of proper names; and, as such, it is a matter of indifference, in regard to idiom, whether they have

the articles or not.' (*Letter to Clergy of St. David's*, pp. 17—20.)

At the risk of incurring some censure for prolixity, I have stated the Bishop's objections to Mr. Porson's opinion, as completely as I could; and I now proceed to offer a few remarks, by way of reply to them. The particulars to be noticed, in the order in which they have been mentioned by the learned prelate, are—1. the omission of the article in naming each of the heavenly witnesses—2. the use of ἐν τῇ γῆ for ἐπὶ τῆς γῆς—and 3. the position of ἁγίων. The discussion of these points will lead to considerations of some moment.

1. Of πατήρ instead of ὁ πατήρ, the Bishop has said *nothing*; for he found, I believe, that in this case *nothing could* be said. In the Gospels, there are numberless instances in which πατήρ designates *The Father*; and the article is *almost* universally prefixed. The only remarkable example, I think, of its omission is John i. 14. δόξαν ὡς μονογενοῦς παρὰ πατρός. Throughout the Epistles, the same rule prevails. The principal exceptions to it may be divided into two classes: 1. the form Θεὸς πατήρ (ἡμῶν), as in the frequently recurring

Apostolic salutation, Εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν. Rom. i. 7. 1 Cor. i. 3. Gal. i. 3. &c. &c.:—and 2. the form ὁ θεὸς καὶ πατήρ, as ὁ θεὸς καὶ πατήρ τοῦ Κυρίου ἡμῶν. 2 Cor. i. 3. τῷ θεῷ καὶ πατρί. 1 Cor. xv. 24. τὸν θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν. Rom. xv. 6.—By the use of the abstract terms ὁ πατήρ, τοῦ πατρὸς &c. the language of St. John, in particular, becomes striking and emphatic in the highest degree. Take the following instances: ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν πατέρα. 1 John i. 2. καὶ ἡ κοινωνία ἣ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ. 1 John i. 3. παράκλητον ἔχομεν πρὸς τὸν πατέρα. 1 John ii. 1. Can any one read sentences like these from the pen of St. John, and have so little perception of his style as to think it possible that, if the disputed verse had proceeded from the same source, we should have found πατήρ and not ὁ πατήρ?

Again, of λόγος instead of ὁ λόγος, the Bishop has said *nothing*. St. John, when writing of The Word, *always* prefixes the article. As an equivalent, however, for λόγος, the learned prelate has substituted υἱός, and given two instances of its occurring without the article. To those instances others may be added. In the account of the Temptation

given by St. Matthew (iv. 3, 6.), and by St. Luke (iv. 3, 9.), the Evil Spirit twice addresses our Lord in the terms, *εἰ υἱὸς εἶ τοῦ θεοῦ*.—After our Lord had stilled the tempest, as recorded in the fourteenth chapter of St. Matthew, “They that were in the ship came and worshipped him, saying, *ἀληθῶς θεοῦ υἱὸς εἶ*.”—When attacked by his enemies for “making himself God,” this is part of his reply, “Say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, *υἱὸς τοῦ θεοῦ εἰμι*?” (John x. 36.)—The charge brought by the Jews against our Lord at his trial was, *ὅτι ἑαυτὸν υἱὸν τοῦ θεοῦ ἐποίησεν*. (Matt. xxvii.) With this he was repeatedly reproached in his last moments:—“*εἰ υἱὸς εἶ τοῦ θεοῦ*, come down from the cross;”—“He trusted in God; let him deliver him now, if he will have him: for he said, *Ὅτι θεοῦ εἰμι υἱός*.”—And when the Centurion witnessed the marvellous events which attended the Crucifixion, he bore testimony to the validity of that claim which he had heard derided, by his avowal, “Truly this man *was θεοῦ υἱός*!” It

¹ From the whole tenor of the Evangelical history, it is plain that, by our Lord's assumption of the character implied by the expression *Son of God*, *υἱὸς τοῦ θεοῦ*, he was considered as arrogating to himself the nature of God; and yet, the expression

thus appears that, in those cases in which our Lord's divine nature in its very highest acception is not designed to be specifically enforced, we generally find the expression *υἱὸς τοῦ θεοῦ*. But when our Lord is conversing with his own disciples, he constantly speaks of himself as *ὁ υἱὸς*, or *ὁ υἱὸς τοῦ θεοῦ*. When Peter declares his faith in Jesus, it is in these terms:

expression has certainly a less determinate signification than *ὁ υἱὸς τοῦ θεοῦ*.

Our Lord claimed for himself the title of *Son of God*, *υἱὸς τοῦ θεοῦ*, at a moment when the minds of the people were much irritated against him. There is something very striking in the mode in which the expression was seized, and treasured up, and urged at his trial, as an offence to be expiated only by death. There is truth itself in the account of the change which took place in the conduct of the people, after his condemnation. They had triumphed; and what before was accusation is now turned into mockery. Again and again, he is hailed in derision as *Son of God*; and is scornfully reminded of his own claims.—He expires upon the cross, amidst many portentous appearances of nature. The Roman Centurion, who had calmly watched the event, compares the taunts he had heard with the signs he is witnessing; and, overcome by what he beholds, he is convinced that, notwithstanding all the evil that had befallen him, the sufferer really *was*—as he had declared himself to be—*Son of God*.

The expression, *θεοῦ υἱὸς*, in the mouth of a Roman soldier, appears very strange if considered simply by itself; but when considered in relation to what he had heard of our Lord's pretensions, we feel at once that it is perfectly natural. Nor is the word *ἀληθῶς*—(*Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος*)—unimportant in this point of view. It seems to indicate the *determination* of the speaker to believe the claims of Jesus, in spite of all the violence and reproaches of his enemies.

Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.
 (Matt. xvi. 16.) When St. John states the
 purpose of his writing, it is that we may
 believe ὅτι ὁ Ἰησοῦς ἐστὶν ὁ Χριστὸς, ὁ υἱὸς τοῦ θεοῦ.
 (xx. 31.) Throughout the Epistles there is an
 almost universal conformity, in the language,
 to the principles here laid down. I say *almost*
 universal; because I am aware that some few
 instances may be produced of an apparent
 departure from rules of this kind. But my
 object is to point out the *usual character* of
 the Apostolic style, in the case before us.—
 It may be observed that, in his Epistle, St.
 John, who uses *υἱὸς*, as *the Son*, two and
 twenty times, never employs it without the
 article. There is indeed something exceed-
 ingly marked in his use of the term ὁ υἱὸς, cor-
 responding to what has already been pointed out
 with regard to ὁ πατήρ.—Ὁ ἀρνούμενος τὸν υἱόν.
 ii. 23. Ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ. iii. 8. Ὁ πατήρ
 ἀπέσταλκε τὸν υἱόν. iv. 14. In fact, if it is al-
 lowable to reason from *υἱὸς* to *λόγος*, let any
 one read the Epistle of St. John, with a view
 to the point under consideration, and then say
 whether it does not pass the bounds of human
 credulity to believe that the expression *πατήρ*
καὶ λόγος can have proceeded from the pen of
 that Apostle.

With regard to πνεῦμα, I readily grant that it is, *without the article*, frequently used in the New Testament, to designate The Holy Spirit. If, however, we consider the position of πνεῦμα in the disputed verse, it is manifest that the presence or absence of the article will depend upon its presence or absence in the case of πατήρ and λόγος. Even the writer of the Dublin manuscript—after he had thought proper *not* to prefix it to those words—could scarcely be so absurd as to prefix it to πνεῦμα. On πνεῦμα, when connected with ἅγιον, I shall offer some remarks by and by.

Let me observe, in passing, that although ἐν οὐρανῷ, which Marsh objects to as derived from the Latin *in caelo*, occurs now and then in the New Testament, yet the *prevalent* use of the article with οὐρανός sufficiently declares *the genius of the language*. St. John, whose phraseology is more particularly to be remarked, has used οὐρανός in its different cases above seventy times, and always with the article, except in an instance or two. In his Gospel, in which we do not find either ἐν οὐρανῷ or ἐν τῷ οὐρανῷ, he has ἐξ οὐρανοῦ once, and ἐκ τοῦ οὐρανοῦ fifteen times. In the Apocalypse we meet with ἐν τῷ οὐρανῷ in seventeen instances; which indeed are *all* the instances

in that book, if on very good authority we read, with Bengelius, ἐν τῷ οὐρανῷ, in Apoc. xi. 19.¹

The instances in which ἐν τῇ γῆ is to be found in the New Testament are so very rare, and the recurrence of ἐπὶ τῆς γῆς is so very frequent, that it seems difficult to imagine how the Bishop can think the former expression “quite as good Greek” as the latter. Of the two examples produced by his Lordship, one of them (ἐν τῷ οὐρανῷ, καὶ ἐν τῇ γῆ. Apoc. v. 13.) depends merely upon the common editions of the Greek Testament. Bengelius, on the authority of manuscripts and early editions, very properly reads ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς. With regard to St. John indeed it is pretty clear that the phrase ἐν τῇ γῆ has no right to a place in his writings at all.—On the whole, it appears that Mr. Porson had as strong reasons as can be expected in cases of this kind, for concluding that the ἐν τῇ γῆ of 1 John v. 8. is a direct and ill-considered translation of the *in terra* of the Latin Vulgate.

¹ It ought to be stated that the Dublin manuscript *does* read ἐν τῷ οὐρανῷ. “The translator of the Lateran decrees” renders *in cælo* by ἐν οὐρανῷ, and after writing ὁ πατήρ, strangely enough leaves υἱὸς and πνεῦμα *without the articles*.

The next point for discussion is—the position of ἅγιον with respect to πνεῦμα. Mr. Porson contends that ἅγιον ought to precede πνεῦμα: and in none of the decisions which have yet been mentioned is there so much appearance of mistake as in that now to be considered. It is quite certain that, in the New Testament, πνεῦμα ἅγιον, πνεύματος ἁγίου, &c. occur again and again; whereas I suspect that ἅγιον πνεῦμα, ἁγίου πνεύματος, &c. occur seldom, if at all. Are we then to conclude that Mr. Porson was wrong in this instance? He appears to be wrong, I apprehend, only because he has not explained himself so fully as he might have done. Mr. Porson justly held that πνεῦμα, under all the circumstances in which it is found in the controverted verse, *must* have the article prefixed. He then saw that ἅγιον could be introduced only in one of two ways:—either it must immediately precede πνεῦμα, or if not, ἅγιον must also have the article prefixed. In the New Testament we find frequently τὸ ἅγιον πνεῦμα, &c. and also τὸ πνεῦμα τὸ ἅγιον, &c.; but I believe there is no instance of the form of expression τὸ πνεῦμα ἅγιον, or of πνεῦμα τὸ ἅγιον, which, I suppose, by an accidental error in transcribing, the Bishop has given in his quotation from Gregory Nazianzen. The quotation will be found in a preceding page (14).

Now the Complutensian reading was — τὸ ἄγιον πνεῦμα. And thus we see in what sense, and with what perfect propriety, Mr. Porson commended the Complutensian editors, for their mode of introducing the word ἄγιον.

On the whole, therefore, a comparison of the particular forms of phrase, observed upon by the learned prelate, with the corresponding forms in the Greek Testament, leads us to conclude that the readings of the Dublin manuscript in this place do not sufficiently coincide with the general mode of expression which prevails through the Sacred Volume.

With regard to the conjoint enumeration of the three Persons of the Trinity, it may be remarked, that the two passages of the New Testament, in which they are named together, (Matt. xxviii. 19. and 2 Cor. xiii. 13.) exhibit *the articles throughout*; and therefore give no countenance to an enumeration *without* the articles, after the manner of the Dublin manuscript. To make up for the want of Scriptural examples in favour of the omission of the articles, Bishop Burgess adduces examples from the Fathers. Now I think it can scarcely be expected that terms, which have been in common use during the course of two

or three centuries, should continue to be used with the same precision as at first. What could not have been endured at the beginning is tolerated by custom. In our own language, when speaking accurately, we express our belief in The Father, The Son, and The Holy Spirit; and when using a more general turn of phrase, we say—in A Father, A Son and An Holy Spirit; or still differently—in Father, Son and Holy Spirit. But who can fail to perceive that the first is the primary (Scriptural) mode of expression; and the two last, modes derived from it? Thus also it is in the Greek language. In the works of Basil, Gregory Nazianzen, &c. may be found passages of this kind—Πιστεύομεν εἰς πατέρα, καὶ υἱὸν καὶ πνεῦμα ἅγιον—and they shew how familiar to the minds of men the doctrine of the Trinity had become. They are not the *very* expressions which we expect to discover in the source from which the doctrine is derived; but they distinctly point to the exact and definite form in which the doctrine was originally conveyed—εἰς τὸν πατέρα, καὶ τὸν υἱὸν, καὶ τὸ ἅγιον πνεῦμα.

If we would determine the correctness of any proposed expressions, we must examine the circumstances under which they are made

use of. In this way, I believe, the passages from Basil, Gregory, &c. which the Bishop has quoted, might be very well elucidated. But being unwilling to make a needless demand upon the reader's attention, I will allow (as Mr. Porson would have allowed) that such forms of expression are to be found in the Fathers—and I will ask (as Mr. Porson would have asked) what support they can give to that peculiar reading of 1 John v. 7. which is presented by the Dublin manuscript? In order to ascertain the propriety of that reading we must examine the context.—*For there are three that bear record in heaven—or, The witnesses (οἱ μαρτυροῦντες) in heaven are three: viz. The Father, The Word, and The Holy Spirit.*—Now if it had really been the writer of the Epistle himself, who had thus proceeded to mention *by name, the three in heaven* just announced, is it at all credible that he would have called them *πατήρ, λόγος* and *πνεῦμα ἅγιον*? Till some *scholar* shall publicly profess his belief that so the case might have been, I shall suppose it to be an opinion which no scholar will maintain. The learned prelate, I am quite sure, will not maintain it.

To perceive the strong indications of a Latin origin which are afforded by the Dublin ma-

nuscript, in the part now under consideration, it is only necessary that the reader should have at once before him the corresponding passages from the manuscript and the Vulgate.

6 ——— καὶ τὸ πνεῦμά
ἐστὶ τὸ μαρτυροῦν, ὅτι ὁ
Χριστός ἐστὶν ἀλήθεια.

7 Ὅτι τρεῖς εἰσιν οἱ
μαρτυροῦντες ἐν τῷ οὐ-
ρανῷ, πατήρ, λόγος, καὶ
πνεῦμα ἅγιον· καὶ οὗτοι οἱ
τρεῖς ἐν εἰσι.

8 Καὶ τρεῖς εἰσιν οἱ
μαρτυροῦντες ἐν τῇ γῆ,
πνεῦμα, ὕδωρ, καὶ αἷμα.

6 ——— Et Spiritus est
qui testificatur, quoniam
Christus est veritas.

7 Quoniam tres sunt qui
testimonium dant in cœlo,
*Pater, Verbum, et Spiritus
Sanctus*: et *hi* tres unum
sunt.

8 Et tres sunt qui testi-
monium dant *in terra*, *Spi-
ritus, Aqua et Sanguis*, (et
hi tres unum sunt.)

In verse 6. we find ὁ Χριστός ἐστὶν ἀλήθεια, a palpable translation of *Christus est veritas*; the usual reading being τὸ πνεῦμά ἐστὶν ἡ ἀλήθεια.

In verse 7. πατήρ, λόγος καὶ πνεῦμα ἅγιον, by the omission of the articles, corresponds in every respect to *Pater, Filius et Spiritus Sanctus*; and οὗτοι seems to have been introduced by *hi*.

In verse 8. ἐν τῇ γῆ, πνεῦμα, ὕδωρ καὶ αἷμα, is the Greek, in a Latin idiom, for *in terrâ*,

spiritus, aqua et sanguis. Moreover, that the Greek is made to conform to a *modern* Latin manuscript, appears from the omission of the Greek corresponding to the last clause, *et hi tres unum sunt*; which clause, when omitted, is omitted for the most part in the *modern* Latin copies.—The learned prelate has already attempted to vindicate the omission of the articles, in the case of πατήρ, λόγος καὶ πνεῦμα ἅγιον. It yet remains for him to engage in the defence of πνεῦμα, ὕδωρ καὶ αἷμα under the same circumstances:—and this, I suspect, will be found a still more desperate undertaking.

There is one particular—an adherence to the Horatian maxim of making a work consistent with itself—in which equal skill appears in the Dublin manuscript and the Complutensian edition, so far as regards the passage under review. In each case, the seventh and eighth verses are constructed so as to be perfect tallies to each other. We read in the Dublin manuscript,

v. 7. πατήρ, λόγος καὶ πνεῦμα ἅγιον.

v. 8. πνεῦμα, ὕδωρ καὶ αἷμα.

In the Complutensian edition,

v. 7. ὁ πατήρ καὶ ὁ λόγος καὶ τὸ ἅγιον πνεῦμα.

v. 8. τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα.

As a matter of curiosity, these two specimens of literary contrivance may be thought worth notice.

On the whole, it must, I think, be allowed, that Mr. Porson had good reasons for believing that the disputed text, as it appeared in the Dublin manuscript and the Complutensian edition, had been translated from the Latin—that, in condemning the Greek of the Dublin manuscript, he made no “hasty assertions”—and that he very justly commended the Greek of the Complutensian editors, as the composition of men who understood “the genius of the language” and “did their work like workmen.”

There is only another circumstance connected with this subject, which I shall state; and it is somewhat remarkable.—The reading of the seventh verse, which Bishop Burgess so strenuously defends, has the authority of a real producible manuscript in its favour; and that is more than can be affirmed of the reading of the common editions of the Greek Testament, which agrees in the main with that of the Complutensian edition:—of course, then, the learned prelate adopts the reading of the Dublin manuscript as the genuine text.

By no means. In page 110, of the second edition of his Vindication, he gives the reading which he deems the right one; and it is the reading of the common editions. This method of proceeding looks pretty much like that of a man who, after amusing an acquaintance, for a time, with a shew of hospitality, at last evinces his sincerity by turning him out of doors.

3. Mr. Porson's disingenuous quotations in behalf of his opinions.

‘ Mr. Porson (Letters, p. 234.) considers this passage of Basil—Πιστευοντες εις Θεον και Λογον και Πνευμα, μιαν ουσαν θεοτητα, και μονην προσκυνητικην—as “ most like our verse;” but he quotes it *not quite fairly*, for he gives only the Latin translation of it, which conceals the omission of the articles, *that* imputed proof of Latin origin. In the same page, there is another *suppression of words*, equally adverse to his decision against the omission of the articles, and also bearing a near resemblance to 1 John v. 7. “ The Nomocanon published by Cotelarius, αυτα τα τρια, Πατηρ—έν ταυτα τα τρια.” The words are so quoted by Mr. Porson, instead of Πατηρ και Υιος και άγιον Πνευμα.’ (*Letter to Clergy of St. David's*, pp. 18, 19.)

The reader shall have the pleasure of per-

using the paragraph which is alluded to in the preceding extract.

‘ When I think on the miserable poverty of Greek authorities under which you labour, I am astonished that you would not accept the additional testimonies offered by Bengelius, Wetstein, and M. Griesbach. Bengelius wishes to draw over to his party Irenæus, Clemens Alexandrinus, Athenagoras and Basil; but they are so shy, that he is obliged to use violence; and even then they perform their work in a very awkward manner. The place from Basil looks most like our verse: *Deus et Verbum et Spiritus, una Deitas et sola adoranda*. If this be a quotation of 1 John v. 7. no verse has greater plenty of evidence to boast; for it is quoted by every ancient writer who has expressed his belief in three persons and one God:— A scholion, ascribed to Origen, on Psalm cxxiii. 2. Δούλοι κυρίων, πατρός καὶ υἱοῦ, πνεῦμα καὶ σῶμα· παιδίσκη δὲ κυρίας, τοῦ ἁγίου πνεύματος, ἢ ψυχῆ. τὰ δὲ τρία κύριος ὁ θεὸς ἡμῶν ἐστίν, οἱ γὰρ τρεῖς τὸ ἓν εἰσιν. *The spirit and the body are servants to their masters, the Father and the Son; the soul is maiden to her mistress, the Holy Ghost; the three is (or are) our Lord God; FOR THE THREE ARE ONE.* The critical chemistry that could extract the doctrine of the Trinity from this place, must have been exquisitely refining:—Andreas Cretensis: καὶ τὰ τρία εἰς θεὸς, τὰ ἐν οἷς ἡ θεότης — taken from Gregory Nazianzen above quoted:—The Nomocanon pub-

lished by Cotelerius—*αὐτὰ τὰ τρία, πατήρ——ἐν ταῦτα τὰ τρία.* (Letters to Travis, pp. 233, 234.)

The advocates of the verse are, it seems, not easily pleased. Mr. Porson, observing the deplorable condition of the opposite ranks, kindly pointed out a few recruits as not undeserving of regard. The recruits are joyfully inlisted; and then Mr. Porson is reviled, for not having presented them in full uniform. Let us consider the state of the case. “I am astonished,” says Porson to Travis, “that you would not accept the additional testimonies offered by Bengelius, &c.” It appears, therefore, that the testimonies enumerated were voluntarily mentioned. The argument did not require the most distant allusion to them. Now, if Mr. Porson had such a dread, as the Bishop imagines, lest his readers should discover any instances of *πατήρ, υἱός, &c. without the articles*, surely he may be allowed to have had prudence enough to avoid even a reference to such instances. He would not have quoted, without necessity, the scholion on the 123rd Psalm; in which we find the expression *πατρός καὶ υἱού*. But the truth is that his volume contains ample proofs that the Greek Professor felt no solicitude on the subject.

So much for general remarks. Of Bishop Burgess's two specific objections, the first is, that Mr. Porson, when giving a passage of Basil, quoted it "not quite fairly," in a Latin translation; thereby concealing an instance of *θεὸς, λόγος* and *πνεῦμα*, *without the articles*. To this first objection the answer is this: that Mr. Porson was adducing a testimony which had been brought forward by *Bengelius*; and he quoted it *in Latin, as it had been quoted by Bengelius himself*. The passage of Bengelius may be found in the second edition of his *Apparatus Criticus*—in the 23rd Section of the note on 1 John v. 7. I mention the second edition, because the reference to Basil is not found in the first edition, published with his *Greek Testament* in 1734.—Bishop Burgess's second objection is, that there is "a suppression of words" in Mr. Porson's quotation of the *Nomocanon*—*ἀντὰ τὰ τρία, πατήρ*—*ἐν ταῦτα τὰ τρία*: by which, the omission of the articles is concealed, as before. To this objection I will only reply, that if there be a single person, capable of reading Greek, who is so dull as either not to perceive the nature of the omission, or not to be able to supply it—he had much better not waste his time in critical inquiries of this kind.

With regard to the instances which have now been considered, enough, I trust, has been stated to clear Mr. Porson from all suspicion of the meanness and folly of disingenuous quotation. There is, however, another sentence of the learned prelate, relating to the paragraph lately cited, which demands a few observations. It is this.

‘ The words of Basil (quoted p. 30.) Mr. Porson says are very like the verse of St. John; adding, “ If this be a quotation from 1 John v. 7. no verse has greater plenty of evidence.”’ (*Vind.* 2nd ed. pp. 39, 40.)

“ Very like the verse of St. John.”—These are certainly not Mr. Porson’s words; nor do they at all convey his meaning. Let us refer to his own language.—“ Bengelius wishes to draw over to his party Irenæus, Clemens Alexandrinus, Athenagoras, and Basil; but they are so shy, that he is obliged to use violence; and even then they perform their work in a very awkward manner. The place from Basil looks *most* like our verse.”—There is surely no obscurity here. Mr. Porson is observing, in his own peculiar style, how little can be extracted from those Greek authorities, in favour of the verse. His notions are of this kind. The evidence is *all* unsatisfactory;

but of that evidence, Basil's is the best:—the alleged quotations have all as slight a resemblance as they well can have; but “the place of Basil is *most* like our verse.”—It is exceedingly strange that the learned prelate should have imagined that Mr. Porson had here acknowledged a *positive resemblance* between the passage of Basil and the disputed text. And yet his Lordship has again and again endeavoured to persuade his readers that Mr. Porson had made such an acknowledgement¹.—But to proceed:—“If this (passage of Basil) be a quotation of 1 John v. 7. no verse has greater plenty of evidence.”—Undoubtedly these are Mr. Porson's words. The only question is, as to their signification. The Bishop seems to draw from them a meaning in favour of the verse.—His Lordship is probably of opinion that Mr. Porson's style, being somewhat lax and diffuse, is improved by compression and abridgement. As however the privilege of abbreviation, has in this instance, been rather boldly exercised, it is but fair to the great critic to allow him an opportunity of expressing his own opinion in his own way. This then is the sentence as Mr. Porson printed


¹ *Vindication*, 2nd ed. pp. xli. xlii. *Letter to Clergy of St. David's*, p. 69.

it. "If this (passage of Basil) be a quotation of 1 John v. 7. no verse has greater plenty of evidence to boast; *for it is quoted by every ancient writer who has expressed his belief in three persons and one God.*"—When the sentence is thus completed, there must be some very singular mode of analysis employed, before it will yield an opinion in the slightest degree favourable to the evidence for the verse. In fact, this is Mr. Porson's method of declaring that he held the evidence which could be drawn from those Greek writers, in the very lowest estimation.—By a process of deduction similar to that of the learned prelate—that is, by taking the beginnings of sentences and omitting the endings—the Greek Professor might easily be converted into a sturdy champion of the controverted text. For example: "I allow," says the critic, "that two Greek writers do quote this verse in full and express terms—Emanuel Calecas, and Joseph Bryennius—both eminent for antiquity and fidelity." This is, beyond doubt, a most exhilarating concession. But then, he goes on—"Calecas wrote about the middle of the fourteenth century, and Bryennius at the beginning of the fifteenth." The consequence is that, in an instant, we perceive what he means by "antiquity and fidelity;" and feel that language

of this kind is not calculated to strengthen the evidence for 1 John v. 7.

Let me, in conclusion, request the reader to recollect that it is upon the passage in the Letters to Mr. Travis, which presents the evidence of Basil, that Bishop Burgess has founded charges against Mr. Porson of *quoting not quite fairly* and of *suppressing words*.

I am not aware that Mr. Porson's opinions, respecting the Dublin manuscript, can need any defence beyond what has been made for them in the preceding pages. That he had good reasons for his opinions I trust I have shewn; and that he did not support them by dishonourable means will, I am persuaded, be admitted by every one whose judgement is worthy of regard.



SECTION II.

Mr. Porson's want of knowledge of the Greek Fathers—his misrepresentations of Euthymius Zigabenus—his opinions of internal evidence—his inquiries after the Greek manuscripts which have been alleged as vouchers for the disputed verse—his assertions relating to Valla's manuscripts and Erasmus.

1. MR. Porson's want of knowledge of the Greek Fathers is exhibited by Bishop Burgess in the following manner.

‘ Mr. Porson says, (p. 220.) “ I know *no Greek writer* who has used (τρια for τρεις) in either of the verses.” Mr. Porson's knowledge of the Greek Fathers was evidently not so extensive as his knowledge of the Greek dramatic poets. The neuter τρια is used by Origen, in quoting the eighth verse, in his Commentary on John i. 27, 28. p. 133. ed. Colon. Το Πνευμα και το υδωρ και το αιμα ανεγραψε τα τρια εις εν γενομενα. The neuter form is also quoted from the same verse by Gregory Nazianz. Vol. I. p. 603. ed. Colon. In the same terms Œcumenius explains the eighth verse: Και ταυτα τα τρια εις ενα Χριστον εισι, τουτεστι, την περι του Χριστου μαρτυριαν. The words of both those passages (of Origen and Gregory) vary from the common text, and yet

they are expressly quotations of the eighth verse; and in both passages the masculines are turned into neuters.' (*Letter to Clergy of St. David's*, pp. 26, 28.)

If a scholar like Mr. Porson has made a mistake, let it be fairly pointed out; and all who prefer truth, to an individual or a party, will be thankful for the information. But the learned prelate, not content with pointing out a mistake, has thought fit to suggest the inference to be drawn from it.—“Mr. Porson’s knowledge of the Greek Fathers was evidently not so extensive as his knowledge of the Greek dramatic poets.”—This inference was, perhaps, more immediately designed for the instruction of the Clergy of the Diocese of St. David’s. Their Bishop might wish them to form a just estimate of the nature of Mr. Porson’s attainments in the Greek language; and exercise due caution in placing reliance upon his authority. To ordinary minds, however, there is something exceedingly perplexing in the reasoning adopted by the learned prelate—so remote is it from all the usual modes of thought. The remains of the Greek drama, when disencumbered of annotations, would form about five or six volumes of very moderate size; but to how many volumes, of the same size, the Greek Fathers would extend, is a

problem which I will not venture to solve. Was it then necessary to prove, by means of a *mistake*, that Mr. Porson—not a Theologian by profession, and, at the time of writing his Letters to Archdeacon Travis, a young man—was less intimately conversant with the Greek Fathers in all their extent, than with the Greek dramatic poets?—Much has been said of Mr. Porson's severity to Mr. Travis and others. He was, beyond doubt, extremely impatient of the blunders of those whom he found engaged in inquiries for which they were wholly unqualified; but it would not be easy, I believe, to point out an instance, in which he has employed the mistakes of a *real scholar*, as an argument against the solidity of his acquirements. In the course of the Letters to Travis, Mr. Porson has occasion to quote Virgil, Ecl. V. 27, 28 :

Daphni, tuum Pœnos etiam ingemuisse leones
Interitum, montesque feros, silvasque loquantur—

And, even after the work is printed, he is careful to give the following addendum. “ *Add this note on ‘ montesque feros;’* I follow Markland's emendation, which Mr. Heyne has misrepresented. He imputes to Markland an absurd reading, *montesque, feras, silvasque*; and condemns the emendation for its awkward arrangement of the mourners, in putting the

wild beasts between the mountains and the woods. I mention this oversight merely to strengthen an opinion, which I have long entertained and shall always resolutely defend; **THAT ALL MEN ARE LIABLE TO ERROR.**" Thus did Mr. Porson protect the English Markland—then no more—against the Göttingen Professor. He knew that Heyne was a scholar.

But to return to Bishop Burgess. Is it his opinion that absolute immunity from error must constitute the criterion of a man's knowledge, in matters of great extent and complexity? Let us, then, consider a case drawn from a department which is confined within much narrower limits than the range of inquiry presented by the Greek Fathers.—In the Advertisement (p. vi.) to the second edition of a certain 'Vindication of 1 John v. 7.' published in 1823, we find the following passage.

'In the second chapter of this (first) Epistle (of St. John) verse 23, the words *he that acknowledgeth the Son hath the Father also*, are printed in italics in the common version, because they are not in the received text. It is no longer ago than the year 1782, that they were first admitted into the text by Matthæi, in his edition of the New Testament, on the authority of manuscripts.'

With the argument which is built upon this foundation I have no concern. My business is, to lay bare to the reader's observation the foundation itself. According to the learned prelate, the words, *ὁ ὁμολογῶν τὸν υἱὸν, καὶ τὸν πατέρα ἔχει*, corresponding to the words above printed in italics, were first admitted into the text by Matthæi in 1782. On reading this account, almost three years ago, a suspicion was excited that all was not quite right; and it is singular enough that the first edition to which I referred—that of Theodore Beza in 1588, in constant use—should have presented *in the text* the clause under consideration. I can also state, from actual inspection, that the clause is derived from Beza's third edition in 1582; and is continued in the fifth (Cambridge) edition of 1642. Beza, in the edition of 1582, informs his readers that he had inserted it on the authority of good manuscripts. And thus, at the very outset of our inquiry, we find three editions, of very frequent occurrence and of no small repute, contradicting the assertion, that the clause was first introduced by Matthæi in 1782. Moreover, in the rare and valuable edition of Colinæus (1534), printed from manuscripts, the same clause is preserved. A small London edition also (1664)—following, most probably, one of the later editions of Beza—

retains the clause; which is likewise found in Dr. Harwood's edition of 1776. The list of editions which give this reading might possibly be extended; but the editions now enumerated having been accessible at the moment, and sufficient for the purpose in hand, I have abstained from any farther researches into the subject. It is, however, still worthy of remark that all these editions, with the exception of the two last mentioned, are described by Wetstein (in loc.) as containing the clause in question.—So much for the statement that the words ὁ ὁμολογῶν κ. τ. εἶ. were first admitted into the text by Matthæi, in 1782.—Now, would it be fair to the author of this statement; to infer any thing to the disadvantage of his critical knowledge of the Greek Testament, in comparison with his knowledge of other matters? Surely not. It is a mistake. That is all. MEN ARE LIABLE TO ERROR.

These remarks are preliminary to the consideration of Mr. Porson's want of knowledge of the Greek Fathers; to which we must now proceed.

In treating of Euthymius Zigabenus; a Greek evidence of the twelfth century in favour of the contested verse, Mr. Porson

wrote thus:—“ Eucherius indeed reads the eighth, and Etherius both the seventh and eighth verses, with *tria* in the neuter; but I know no Greek writer who has done the same in either of the verses.” (p. 220.)—This sentence, without being at all dogmatical in its form—for it merely expressed what Mr. Porson had himself observed—was sufficiently hazardous; and I am rather surprised that so little should have been produced in opposition to it. That Mr. Porson, however, did not *rely* upon the argument, as *absolutely conclusive* against the alleged quotation of the verse by Euthymius Zigabenus, is manifest from his next sentence. “ Though this I think *might* be a sufficient objection, *unless Euthymius had formally declared his quotation to be a part of Scripture*, I shall not think much to examine more deeply into the matter.” He then enters upon a distinct inquiry into the alleged evidence of Euthymius; the result of which is, in his estimation, so decided, that, although he is not apt to suppose Mr. Travis to be very open to conviction, he thus concludes his remarks:—“ I believe that Mr. Travis himself will excuse me from any farther examination of this authority.”—If, therefore, it be thought of importance to ascertain the correctness or incorrectness of the conjecture—that no Greek

writer, in quoting the seventh or eighth verses, has substituted *τρία* for *τρεις*—it must be so because it is Mr. Porson's; for it is manifest that no great stress was laid upon the opinion, in the controversy with Mr. Travis.

My library contains neither Origen's Commentary on the Gospel of St. John, nor the Commentaries of Eucumenius; and therefore I cannot instantly turn to the passages which the learned prelate has quoted from those works. Nor, to say the truth, do I feel any anxiety on the subject. I am willing to admit, without examination, that the extracts are fairly given; that they are directly opposed to Mr. Porson's conjecture; and consequently, that Mr. Porson had not seen them, or, if the reader should prefer the supposition, that they had escaped his recollection. With regard to Gregory Nazianzen, however, the case is somewhat different. In the first place, the learned prelate has not quoted *the words* of Gregory, as he has done in the instances of Origen and Eucumenius. He merely *refers* to the passage:—"the neuter form is also quoted from the same verse by Gregory Nazianzen, Vol. I. p. 603. ed. Colon." In the second place, I should be ashamed to think that the works of GREGORY THE DIVINE were out of reach in

my studious moments. And lastly, I am reluctant to acknowledge, except "on compulsion," that Mr. Porson can be convicted of a mistake, from the pages of Gregory Nazianzen; an author who, as he was well aware, was the constant delight of an eminent Regius Professor of Divinity, of his own College—and for whom he has himself more than once avowed his fondness.

On turning to Gregory Nazianzen, I certainly find a quotation of 1 John v. 8. in the 603rd page; and therefore I conclude that Bishop Burgess has made no mistake in mentioning the page to which he intended to refer. That indeed is, I believe, the only page in the volume, in which the verse is quoted at all. It appears, therefore, that the learned prelate and myself have the same passage in view. Having stated this, I am obliged to confess that I feel myself in so unpleasant a situation, that, in truth, I scarcely know how to proceed with my observations. On a cursory inspection of the page referred to, I could perceive nothing like what I was led to expect; and having, as a security from error, carefully perused the whole page again and again, and also looked over the annexed Latin version, I am at last compelled to declare that

I cannot discover one single expression, which has the slightest tendency to confirm the Bishop's assertion, that, "in the passage of Gregory, the masculine (*τρεις*) is turned into the neuter (*τρια*)." On the contrary, in the passage of Gregory, I read the following words: —Τὶ δαὶ ὁ Ἰωάννης, ΤΡΕΙΣ εἶναι τοὺς μαρτυροῦντας λέγων, ἐν ταῖς καθολικαῖς, τὸ πνεῦμα, τὸ ὕδωρ, τὸ αἶμα: and the reasoning, which immediately follows, rests *entirely* on the *fact* that St. John *had* used the masculine *τρεις*, and not the neuter *τρια*, although it was instantly succeeded by three nouns, τὸ πνεῦμα, τὸ ὕδωρ, τὸ αἶμα; all in the neuter gender.

When two statements, from the same passage, are thus directly opposed to each other, the easiest method of enabling the reader to decide between them will be, to place the entire passage before him. This, therefore, I shall do, at the risk of exciting alarm by the appearance of so much Greek. The passage relates to the Trinity. It is curious, and shews considerable acuteness. In a note, I shall give the Latin version, just as I find it.

Ἐξαρθροῦται, φησὶ, τὰ ὁμοούσια. τὰ δὲ οὐχ οὕτως ἔχοντα μοναδικὴν ἔχει τὴν δῆλωσιν. Πόθεν σοι τοῦτο, καὶ παρὰ τίνων δογματιστῶν καὶ μυθολόγων;

ἢ αγνοεῖς, ὅτι πᾶς ἀριθμὸς τῆς ποσότητος τῶν ὑποκειμένων ἐστὶ δηλωτικός, οὐ τῆς φύσεως τῶν πραγμάτων; ἐγὼ δὲ οὕτως ἀρχαίως ἔχω, μᾶλλον δὲ ἀμαθῶς, ὥστε τρία μὲν ὀνομάζω τὰ τοσαῦτα τῷ ἀριθμῷ, καὶ διέστηκε τὴν φύσιν. ἐν δὲ καὶ ἐν καὶ ἐν ἄλλως τὰς τοσαύτας μονάδας, καὶ τῇ οὐσίᾳ συνάπτονται, οὐ πρὸς τὰ πράγματα μᾶλλον ἀφορῶν, ἢ τὸ ποσὸν τῶν πραγμάτων, καθ' ὧν ἢ ἀριθμησις. ἐπεὶ δὲ λίαν περιέχει τοῦ γράμματος, καὶ τοῖ γε πολεμῶν τῷ γράμματι, ἐκεῖθ' ἐμοὶ λάβε τὰς αποδείξεις. Τρία ἐν ταῖς παροιμίαις ἐστὶν, ἃ εὐδόως πορεύεται, λέων, καὶ τράγος, καὶ ἀλεκτροῦν καὶ βασιλεὺς δημιουργῶν ἔθνει, τὸ τέταρτον, ἵνα μὴ λέγω τὰς ἄλλας ἐκεῖ τετράδας ἀριθμουμένας, τῇ δὲ φύσει διηρημένας. καὶ δύο τῷ Μωσῆϊ Χερουβὶμ εὐρίσκω μοναδικῶς ἀριθμούμενα. πῶς οὖν ἢ ἐκεῖνα τρία κατὰ τὴν σὴν τεχνολογίαν, τοσοῦτον ἀλλήλων ἀπερρήγημεν ταῖς φύσεσιν, ἢ ταῦτα μοναδικά, τοσοῦτον ἀλλήλοις ὁμοφυῆ καὶ συγκείμενα; εἰ γὰρ λέγοιμι Θεὸν καὶ μαμωνᾶν δύο κυρίους εἰς ἐν ἀριθμουμένους, τοσοῦτ' ἄλλ' ὄντας ἀλλήλων, τάχα ἂν καὶ μᾶλλον γελασθεῖην τῆς συναριθμήσεως. Ἄλλ' ἐμοί, φησὶν, ἐκεῖνα συναριθμούμενα λέγεται, καὶ τῆς αὐτῆς οὐσίας, οἷς συνεκφωνεῖται καταλλήλως, καὶ τὰ ὀνόματα. οἷον, ἄνθρωποι τρεῖς καὶ θεοὶ τρεῖς. οὐχὶ τρία τάδε. τίς γὰρ ἢ ἀντίδοσις; Τοῦτο νομοθετοῦντός ἐστι τοῖς ὀνόμασι, οὐκ ἀληθεύοντος. ἐπεὶ καὶ οἱ Πέτρος καὶ Παῦλος καὶ Ἰωάννης, οὐ τρεῖς, οὐδ' ὁμοούσιοι ἕως ἂν μὴ τρεῖς Πέτροι, καὶ τρεῖς Παῦλοι, καὶ Ἰωάνναι τοσοῦτοι λέγονται. ὁ γὰρ σὺ τετήρηκας ἐπὶ τῶν γενικωτέρων ὀνοματῶν, τοῦτο καὶ ἡμεῖς ἀπαίτησομεν ἐπὶ τῶν εἰδικωτέρων κατὰ τὴν σὴν ἀνάπλασιν. ἢ ἀδικήσεις μὴ διδοὺς ὅπερ εἴληφας. τί δαὶ ὁ Ἰωάννης; τρεῖς εἶναι τοὺς μαρτυροῦντας λέγων, ἐν ταῖς καθολικαῖς, τὸ πνεῦμα, τὸ ὕδωρ, τὸ αἶμα, ἄρα σοὶ ληρεῖν

φαίνεται; πρῶτον μὲν, ὅτι τὰ μὴ ὁμοούσια συναριθμῆσαι τετόλμηκεν, ὃ τοῖς ὁμοουσίοις σὺ δίδως. τίς γὰρ ἂν εἶποι ταῦτα μιᾶς οὐσίας; δεύτερον δὲ, ὅτι μὴ καταλλήλως ἔχων ἀπήντησεν, ἀλλὰ τὸ ΤΡΕΙΣ ἀρρηκτικῶς προθεῖς, τὰ τρία οὐδετέρως ἐπήνεγκε, παρὰ τοὺς σοὺς καὶ τῆς γραμματικῆς ὅρους καὶ νόμους. καὶ τοι τί διαφέρει, ἢ ΤΡΕΙΣ προθέντα, ἓν καὶ ἓν καὶ ἓν ἐπενεγκεῖν, ἢ ἓνα καὶ ἓνα καὶ ἓνα λέγοντα, μὴ τρεῖς, ἀλλὰ τρία προσαγορεύειν. ὅπερ αὐτὸς ἀπαξιοῖς ἐπὶ τῆς θεότητος¹.

¹ Connumerantur, inquis, ea quæ eandem substantiam habent: quæ autem substantiâ inter se differunt, singularem indicationem habent. Unde hoc, et a quibus doctoribus aut fabulatoribus accepisti? Illudne te fugit, numerum omnem hanc vim habere, ut subjectorum quantitatem, non autem rerum naturam, explicet. Ego verò ita simplex, vel imperitus potius sum, ut tria quidem ea nominem quæ totidem numero sunt, etiam si substantiâ differant: unum autem, et unum, et unum, totidem unitates, etiam si substantiâ jungantur, non magis videlicet res ipsas intuens, quam rerum quantitatem, juxta quam enumeratio ipsa sit. Quoniam autem mordicus literam retines, etsi alioqui literæ bellum inferens, illinc mihi probationes hasce collige. Tria in Proverbiis sunt quæ rectè incedunt, leo, hircus et gallus: et quarto loco rex, apud populares suos concionem habens. Lubet enim reliquas illas naturâ distinctas quaternitates, quæ illic recensentur, silentio præterire. Duos etiam Cherubim apud Mosem invenio, qui separatim numerantur. Quomodo ergo, vel illa tria sunt (sicut ars tua præscribit) cùm naturâ atque substantiâ adeò inter se discrepent; aut hæc singularia, quæ naturâ inter se adeo æqualia sunt et copulata? Nam dominos illos duos Deum et Mammonam commemorare velim, qui numero uno efferuntur, cùm usque adeò inter se disjuncti sint, magis quoque fortasse me ob hanc commemorationem ridendum propinarem. At, inquis, ea connumerari dicuntur, ejusdemque essentialis esse, in quibus nomina quoque ipsa congruenter efferuntur:

And now, let the reader determine the point at issue. When he shall have done so, my only request will be, that the person against whom he has decided may be permitted to avail himself of the maxim which has already been enforced, **THAT ALL MEN ARE LIABLE TO ERROR.**

At all events, it will not, I conceive, be thought necessary that more should be written, on the present occasion, concerning Mr. Porson's want of knowledge of the Greek Fathers.

efferuntur: ut homines tres, et dii tres; non autem tria hæc aut illa. Quæ enim est hæc redditio? Nimirum hoc jam hominis est legem nominibus præscribens, non verum dicere instituentis. Alioqui mihi quoque pari eâdem ratione Petrus et Paulus et Joannes non tres erunt, nec consubstantiales, quamdiu non tres Petri aut tres Pauli aut totidem Joannes dicentur. Quod enim tu in generalibus nominibus retinuisti, hoc nos quoque juxta commentum tuum in specialibus postulamus. Injustè enim feceris, nisi quod accepisti dederis. Quid Joannes? cùm in Catholicis Epistolis suis *TRES esse*, ait, *qui testimonium dant, Spiritum, aquam, et sanguinem*; videtur tibi delirare? Primum, quia res substantiâ diversas connumerare ausus est, quod tu consubstantialibus tantum tribuis: quis enim hæc unius ejusdemque substantiæ esse dixerit? Alterum, quia minimè congruenti redditione usus est; sed cum *TRES masculino genere præposuisset*, tria neutro genere subjunxit, contrâ quam tuæ, atque ipsius etiam Grammaticæ leges ferant. Verùm quid interest aut cum *TRES masculino genere præposueris*, (*ἕν*) unum et (*ἕν*) unum et (*ἕν*) unum, subjicere; aut (*ἕνα*) unum et (*ἕνα*) unum, et (*ἕνα*) unum, dixeris, non tres sed tria appellare? Id quod tu in Deitate admittere gravaris.

2. Mr. Porson's misrepresentations of Euthymius Zigabenus¹.

It was in discussing a passage of Euthymius Zigabenus, that Mr. Porson let fall the observation, respecting the Greek Fathers, which has been considered under the preceding head. The passage itself, which now requires attention, is as follows. "The word *one* is applied to things homoüisian, where there is a sameness of nature but a difference of persons; as in the phrase, *And the three are one*—(Τὸ ἐν ἐπὶ μὲν τῶν ὁμοουσιῶν λέγεται, ἔνθα ταυτότης μὲν φύσεως, ἑτερότης δὲ ὑποστασέων ὡς τὸ, ΚΑΙ ΤΑ ΤΡΙΑ ΕΝ):—and also to things heteroüisian,

¹ Euthymius Zigabenus was a Greek writer, who lived at Constantinople, in the early part of the twelfth century. At the command of the Emperor, Alexius Comnenus, with whom he was in great favour, he composed his *Panoplia Dogmatica Orthodoxæ Fidei*. The materials of this work were derived from the writings of Athanasius, Basil, Gregory Nazianzen, Chrysostom, Cyril of Alexandria, &c. &c. down to the Patriarch Photius. It was only in a Latin translation that the Panoply was accessible to the learned in general, till the year 1710; when an edition of the Greek text (which yet remains the only edition) was published at Tergovisto in Walachia.—In 1792, Matthæi edited, from manuscripts at Moscow, a Commentary on the Gospels—formed of extracts from the Fathers by Euthymius Zigabenus—in the original Greek; and published along with it the Latin version of Hentenius, by which alone it had been previously known.—The preliminary observations of Matthæi afford information respecting Euthymius and his writings.

where there is a sameness of persons but a difference of natures, as in the phrase, *And both together are one*; — one, not by nature, but by the conjunction of two natures in one person¹.” — Not being able to procure the Tergovist edition of Euthymius, and not finding that the whole of the original Greek is given either by Bishop Burgess or Mr. Porson, I am obliged, for the latter part of the paragraph, to depend upon the English version of Mr. Porson, and the old Latin version of Zinus of Verona². “In iis autem quæ diversæ sunt essentiæ, *unum* dicitur, cum eadem persona est et diversæ naturæ; ex quo illud, *Et utrumque unum*; unum autem non naturâ, sed conjunctione duarum naturarum in unâ personâ.”

To Mr. Porson’s reasoning on the foregoing passage, the learned prelate objects, in these terms.

‘If Mr. Porson had been aware of the authorities of Origen, Gregory and Œcumenius, he would probably have passed a different judgement on Euthymius’s *και τα τρια εν*, from what he has done. For he grants that “the passage relates to the Trinity, and if it be a quotation from Scripture, that it is the clause of 1 John v. 7.”

¹ Letters to Travis, p. 221.

² First published at Venice in 1555. Fol.

These are encouraging concessions, and afford some prospect of a termination of our inquiry. Why did Mr. Porson doubt that *καὶ τὰ τρία ἐν* is the clause of 1 John v. 7? Because "it varies in language from the commonly received text, the masculines being turned into neuters, (*add*, "and the verb substantive and the pronoun being omitted"); and "because the words might have been adopted from Gregory of Nazianzum." The passages of Origen and Gregory¹ afford a sufficient answer to the two first objections. The words of both those passages vary from the common text; and yet they are expressly quotations of the eighth verse, and the masculines are turned into neuters.—But the very words are found in Gregory². They are. And why should not *καὶ τὰ τρία ἐν* in Gregory and Euthymius be as truly derived from the seventh verse, as Origen's *τὰ τρία εἰς ἐν γενομενα* are from the eighth verse?" (*Letter to Clergy of St. David's*, pp. 27, 28.)

Mr. Porson seems at first (p. 219.) to have reasoned somewhat in the following manner:—
 "I know no Greek writer who, even in *quoting* the eighth verse, has used *τρία* for *τρεις*: why then should *καὶ τὰ τρία ἐν* be accounted a quota-

¹ The passage of Origen may be found in p. 37. The passage of Gregory has been sought for, but *not* found. See pp. 45, 46.

² The words of Gregory, in the two instances, are given in the next page.

tion from Scripture, except the very words can be pointed out?"—And although he *had* been aware that Origen, *when actually referring to St. John*, had written, Τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, ἀνέγραψε εἰς ἓν γινόμενα,—and Œcumenius, *when explaining the 8th verse*, καὶ ταῦτα τὰ τρία εἰς ἓνα Χριστὸν εἰσι— he would have thought those instances, even when combined, to afford but an indifferent proof that Euthymius, *when not expressly referring to Scripture*, had quoted the seventh verse. Mr. Porson, however, afterwards (pp. 222—224) traced the two phrases used by Euthymius, in exemplification of his meaning, to Gregory Nazianzen:— it ought, indeed, to be stated that Euthymius in this part of his work refers to Gregory.— “For the Godhead is one in three, *And the three are one*, “Ἐν γὰρ ἓν τρισὶν ἡ θεότης, καὶ τὰ τρία ἓν.” (*Opp.* p. 630.)—“ Paul says, ‘ the God of our Lord Jesus Christ—the Father of glory;’ the God indeed of Christ, but the Father of Glory; for although *they are both together one*; they are one, not by nature but by their conjunction: Παύλου λέγοντος—ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ὁ πατὴρ τῆς δόξης. Χριστοῦ μὲν θεὸς, τῆς δὲ δόξης πατήρ. Εἰ γὰρ καὶ τὸ συναμφοτέρον ἓν· ἀλλ’ οὐ τῇ φύσει, τῇ δὲ συνόδῳ τούτων.” (*Opp.* p. 582.) Such are the passages of Gregory from which Euthymius drew his two illustra-

tive phrases. There is nothing, in Gregory's manner of introducing the expressions, which indicates an intention of quoting the Sacred Writers. It is not pretended, indeed, that *καὶ τὸ συναμφοτέρον ἓν* is a Scriptural quotation; and I will venture to say that no good reason can be assigned why *καὶ τὰ τρία ἓν*, in the one case, should be thought a scriptural quotation, any more than *καὶ τὸ συναμφοτέρον ἓν*, in the other.

To conclude this part of the subject;—let the reader peruse once more the passage of Euthymius Zigabenus which has drawn forth the preceding remarks.—“The word *one* is applied to things homoüsian, where there is a sameness of nature but a difference of persons; as in the phrase, *And the three are one* (*καὶ τὰ τρία ἓν*): and also to things heteroüsian, where there is a sameness of persons but a difference of natures; as in the phrase, *And both together are one* (*καὶ τὸ συναμφοτέρον ἓν*).” —And now, can any one possibly persuade himself that Euthymius adduced the phrase, *καὶ τὰ τρία ἓν*, as a passage of Scripture¹?

¹ Mr. Porson's notions on this passage of Euthymius are alluded to also, p. 10, and discussed from p. 46 to p. 50, in the *Letter to the Clergy of St. David's*. But as I cannot find any thing in the learned prelate's observations which is not implied in the passage, from pp. 27, 28, already before the reader, I content myself with thus referring to them.

In treating of the origin of the expression, *καὶ τὰ τρία ἓν*, there is another observation of Mr. Porson, which I will take this opportunity to state; giving at the same time the learned prelate's comments upon it, together with such reflections as may appear requisite.—“The defenders of the verse,” says Mr. Porson, “catch greedily at every place where the Fathers use the expression of *Three in One*, as if such expressions could not but proceed from this verse; whereas it is infinitely more probable, that the verse proceeded from such expressions of the Fathers.” (*Letters*, pp. 221, 222.)—“The doctrine of the Trinity,” the Bishop replies, being confessedly one of the great “mysteries of God,” whence were the ministers and stewards of those mysteries likely to have derived it, but from those “Oracles of God” which were committed to them? The prevalence, therefore, of such an expression concerning the Deity as *Three are One*, in the writings of the Fathers, is a presumptive evidence that it was derived from the clause of 1 John v. 7. even by Mr. Porson's concession before mentioned.” (*Letter to Clergy*, p. 51.)—Here, then, I would ask these questions:—May not the doctrine of a Trinity in Unity be deduced from *undoubted* passages of Scripture?—If the doctrine of a Trinity in Unity was derived from

1 John v. 7. why was that text never distinctly and incontrovertibly quoted by the Fathers (of the fourth century, for instance), in *proof* of the doctrine?—Where is the *wisdom* of attributing to a text, which holds its place by so precarious a tenure, the great prevalence of one of the leading tenets of the Church?—“It might as well be supposed,” the Bishop proceeds, “that our Saviour’s testimony of himself, *I and my Father are one*, originated from the writings of the Fathers.”—Why, no; *not as well*: for, in addition to its having been quoted by the Fathers, the testimony is found in the manuscripts of the Gospels. Has the learned prelate almost persuaded himself that it is a matter of little or no consequence whether a text be found in the manuscripts of Scripture, or not?—But the Bishop goes on: “The fact, I am persuaded, is, that the whole verse of 1 John v. 7. proceeded from Christ’s declarations in St. John’s Gospel (v. 32, 36; viii. 18; xv. 26.) For *there* we find the three Heavenly witnesses, and there the proof of their unity.”—This might perhaps be accepted as an account of the origin of the text in after-ages; but who can endure to think of an *inspired Apostle*, first, by a process of minute reasoning, deducing a result for himself; and then stating it, as a matter of faith

for others? Into what strange opinions does the attempt to establish the genuineness of the disputed verse, betray its learned advocates!— But it is now time to return to Euthymius Zigabenus; for there is yet somewhat to be stated in relation to the Imperial favourite.

A copy of the Greek edition of this author having been lent to Mr. Porson, he seems to have perused it with some attention; and having discovered a passage with which he knew that Mr. Travis would be greatly delighted, he thus recommended it to his notice,

‘ Since I have promised to produce every argument that to my knowledge has been or may be urged against me, I must not conceal that in the same edition of Euthymius, fol. 112, col. 1, a part of the Epistle of John is thus quoted. *And it is the Spirit that beareth witness, because the Spirit is Truth. For there are three that bear record (in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear record on earth) the Spirit and the water and the blood, and the three agree in one. If we receive the witness of men, the witness of God is greater.*— See now again, how the preacher of truth calls the Spirit by nature God and of God; for having said that it is the Spirit of God that witnesses, a little onward he adds, the witness of God is greater. How then

is he a creature (who is declared to be God with the Father of all things, and complete of the Trinity, τὸ τῶν ὄλων πατρὶ συνθεολογούμενον, καὶ τῆς ἁγίας τριάδος συμπληρωτικόν)¹?' (*Letters to Travis*, p. 224.)

The close of the last sentence I have given in the words of Bishop Burgess; for Mr. Porson, in rendering the passage contracted it thus: "How then is he a creature, &c."—Upon this abbreviation is founded a charge against Mr. Porson, of not having "dealt quite fairly by his author or his own readers." The nature of the charge will be best understood, by the subjoined remarks from the pen of the learned prelate.

'To his translation Mr. Porson has subjoined the following observations: "Upon this passage

¹ I here present the original Greek, as it has been published by the learned prelate.

'Καὶ τὸ πνεῦμα ἐστὶ τὸ μαρτυροῦν, ὅτι τὸ πνεῦμα ἐστὶν ἡ ἀλήθεια. "Ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσι. Καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῇ γῆ, τὸ πνεῦμα, καὶ τὸ ὕδωρ καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστὶ. Θεὰ δὲ πάλιν, ὅτι τῆς ἀληθείας ὁ κήρυξ θεὸν τε καὶ ἐκ θεοῦ φυσικῶς τὸ Πνεῦμα καλεῖ. Εἰρηκῶς γὰρ, ὅτι τὸ πνεῦμα ἐστὶ τοῦ θεοῦ τὸ μαρτυροῦν, μικρόν τι προελθὼν, ἐπιφέρει, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστὶ. Πῶς οὖν ἐστὶ ποιήμα, (τὸ τῶν ὄλων πατρὶ συνθεολογούμενον καὶ τῆς ἁγίας τριάδος συμπληρωτικόν;)'

I observe, first, that an author who adopts this reasoning" (that is, without the clause omitted by Mr. Porson) " must have been ignorant of the seventh verse. How could he otherwise have missed the opportunity of insisting upon the *con-numeration* of the three persons," (which in the untranslated clause he does *not* miss) " the assertion of their joint testimony and of their unity? Euthymius's reasoning at present receives all its vigour from the close conjunction of the sixth, eighth, and ninth verses, and is only clogged by the insertion of the seventh." (Vind. 2nd ed. p. xxxvi.)

The reader ought here to be informed, that, independently of the preceding observations, there are very strong grounds, as will hereafter appear, for thinking that the text of the heavenly witnesses, found in the printed edition of Euthymius, is an interpolation.—With regard to the reasoning employed, it is obvious that the premises from which the conclusion is drawn are contained in the sixth and ninth verses of the fifth chapter:—(v. 6.) It is *the Spirit* that witnesses; but (v. 9.) this is the witness of *God*: therefore the Spirit is God. So that if Euthymius referred at all to the seventh verse, it must have been when he enunciated his conclusion, *How then is he a creature, τὸ τῶν ὄλων πατρὶ συνηθεολογούμενον, καὶ τῆς ἁγίας τριάδος συμπληρωτικόν?* — Mr. Porson,

in common probably with all persons except the learned prelate, supposed this last expression to be a mere general allusion to the received doctrine of the Trinity. Had Euthymius known the clause, *There are three that bear record in heaven, The Father, the Word, and the Holy Spirit; and the three are one*, is it credible that he would have slurred it over in so slight a manner? Would he not have brought the text prominently forward, and have *dwelt upon* the connumeration, the joint testimony, the *unity*, there enforced?—As Euthymius did not *insist upon* these topics, Mr. Porson may surely be allowed, without censure, to conclude that he was not acquainted with the contested verse.

But the learned prelate thus continues his remarks.

‘ With the omitted clause before us, it is clear that the whole vigour of the reasoning does *not* depend on the sixth, eighth, and ninth verses. Even the translated passage asserts more than is contained in those verses. “ See now, again, how the preacher of truth calls the Spirit by nature God, and of God,” *Θεον τε και εκ Θεου φυσικως, God, and of God by nature*; that is, of the same nature with God. That the Spirit is God, Euthymius exemplifies by a comparison of the sixth and ninth verses.—But *Θεον τε και εκ Θεου φυσικως,*

conveys a declaration of the divinity of the Spirit which is not contained in the sixth and ninth verses; much less in the eighth, which relates solely to the human nature of Christ.—God, of God must mean two distinct persons. But the Spirit is not distinguished from the Father, and *connumerated with him*, except in the seventh verse.’ (pp. xxxvi, xxxvii.)

The Bishop here contends, if I rightly understand him, that although the Spirit is proved to be *God*, without the seventh verse—the Spirit cannot, without that verse, be proved to be *of God, by nature*, ἐκ Θεοῦ, φυσικῶς. Now, it really does appear to me that the person must have wonderful talents for discovery, who can find any thing like an affirmation, that the Spirit is *of God, by nature*—in the seventh verse.—The truth is, that Euthymius Zigabenus—or rather Cyril of Alexandria, whom he copied—did not there use the expression, Θεὸς καὶ ἐκ Θεοῦ φυσικῶς, for the first time; or with a view of establishing a distinct proof of the latter part of it. He had employed it page after page, till it had become a common form of speech. The Spirit, when proved to be *God*, was also, in his estimation, proved to be *of God, by nature*.—The expression of Euthymius, “Θέα δὲ, πάλιν, κ. τ. εἰ. Behold, *again*, how the preacher, &c.” mani-

festly alludes to something of the same kind which has preceded. Cyril gives three proofs, from passages in the Epistle of St. John, that *the Spirit is God*; and Euthymius (if I may depend upon the Latin version) gives the two last of the proofs. Cyril's first proof is drawn from the first chapter of the Epistle, and concludes thus: "The Spirit therefore is clearly God; but he who is so *by nature*, how can he be a creature, Θεὸς ἄρα τὸ πνεῦμα σαφῶς, τὸ δὲ οὕτως ἔχον φύσει, πῶς ἂν εἴη ποίημα¹?"—The second proof proceeds thus: "*And he that keepeth his commandments, dwelleth in Him, and He in him; and hereby we know that he abideth in us, by the Spirit which he hath given us.* (1 John iii. 24.) If, when the Holy Spirit

¹ In order that the reader may judge whether there is any thing in the argument to which φύσει can be referred, I will here give the whole passage. Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς. καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε παρ' αὐτοῦ μένει ἐν ὑμῖν· καὶ οὐ χρειαν ἔχετε, ἵνα τις διδάσκῃ ὑμᾶς· ἀλλ' ὡς τὸ αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστι καὶ οὐκ ἐστι ψεῦδος. καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ (1 Joh. ii. 26, 27.) φαίνεται τις ἐν προφήταις τοιοῦτος λογος, Καὶ ἔσονται πάντες διδακτοὶ Θεοῦ (Is. liv. 13.) "Ὅτι τοίνυν οἱ πιστεύσαντες εἰς Χριστὸν, καὶ τῷ ἁγίῳ κατακεχρισμένοι πνεύματι, πάντα δι' αὐτοῦ μαθάνοντες, τῆς μὲν ἐξ ἀνθρώπων διδαχῆς, οὐκ ἐν χρειᾷ καθιστάσι, διδακτοὶ δὲ μᾶλλον εὐρίσκονται Θεοῦ, κατὰ τὸν ἐν τοῖς προφήταις λόγον· Θεὸς ἄρα τὸ πνεῦμα σαφῶς, τὸ δὲ οὕτως ἔχον φύσει, πῶς ἂν εἴη ποίημα; (Opp. Cyril. Alex. Tom. V. p. 362, ed. Lutet. 1638.)

dwelleth in us, God dwelleth in us, is not the Spirit *God, and of God*; inasmuch as he who hath the Spirit, hath God dwelling in him? who also saith by the Prophet, *I will dwell in them, and walk amongst them, and I will be their God*. And if the Spirit is *God, and of God*, who that daringly says He is *created*, shall escape everlasting punishment¹?" —Then follows the third proof, which with the preceding is copied by Euthymius Zigabenus; and this we have already considered. The only material difference between the proofs, as they appear in Cyril and Euthymius, is, that, in Cyril's quotation of 1 John v. 6—9. there is no appearance of the three heavenly witnesses. The conclusion is the same in both. From these instances—and many more might be produced—it is plain that the Spirit, when proved to be God, was also, in Cyril's judgement, proved to be *ἐκ Θεοῦ*, or *ἐκ Θεοῦ φύσει*: and consequently the reasoning is complete—at least, what Cyril thought complete—without the se-

¹ Καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ, καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐν ἡμῖν μένει, ἐκ τοῦ πνεύματος οὗ ἔδωκεν ἡμῖν. Εἰ τοῦ πνεύματος τοῦ ἁγίου ἐν ἡμῖν οἰκοῦντος, Θεὸς ἐστὶν ὁ κατοικῶν, πῶς οὐ Θεὸς καὶ ἐκ Θεοῦ τὸ πνεῦμα, ὅπερ εἴ τις ἔχει, Θεὸν ἐνοικοῦντα φορεῖ. ὃς καὶ διὰ τοῦ προφήτου φησὶν. "Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν Θεός· καὶ εἰ Θεὸς καὶ ἐκ Θεοῦ τὸ πνεῦμα, τίς αὐτῷ ῥιψοκινδύνως ὅτι γενητὸν εἴη λέγων, τὴν αἰώνιον ἐκβήσεται κόλασιν; (*Ibid.*)

venth verse. — Let us, however, once more, attend to the learned prelate.

‘ How therefore’ (concludes Euthymius from the whole passage) ‘ How is he a creature, &c.’ Here Mr. Porson unaccountably closes the passage by his *et cætera*. I say unaccountably, because the omitted words relate expressly to the seventh verse.—In the omitted clause we have that connumeration and unity—*συνθεολογούμενον—της ἁγίας τριαδος συμπληρωτικον*—insisted on, which Mr. Porson requires as an evidence of the seventh verse; but which he lost sight of, or at least withheld from his readers, by the omission of the last clause.—I cannot ascribe the omission to accident, and I am unwilling to impute it to design. But whatever was the cause, the fact of the omission may serve as some abatement to the argument *ex silentio patrum*, so often urged against the controverted verse.’ (pp. xxxvii, xxxviii.)

Unable as the Bishop may be to ascribe the expression “ How then is he a creature, &c.” to accident, and unwilling to impute it to design, we here find a pretty broad insinuation, that, after misrepresenting the reasoning of Euthymius, Mr. Porson deliberately suppressed what was likely to expose his own unfairness. Nor is Mr. Porson, it seems, the only eminent scholar who has been guilty of the same crime. The learned prelate informs

us (p. xl.) that “Erasmus, who quotes the verses of St. John (5, 6, 8, 9.) from Cyril, has also *his et cætera*; omitting the whole of the observation: Θεα δε παλιν συμπληρωτικον. He says in his note, *Non video posse doceri nisi ratiocinatione*; after *suppressing* the whole of Cyril’s reasoning.”—Erasmus and Porson, however, were *opponents* of the verse; varlets, of whom things much better than these could hardly have been expected. But what can be said in behalf of the two great champions of the verse—Mill and Bengelius—both, good men and true:—had *they* too their *et cæteras*, and their suppressions of evidence? Thus, alas, writes Mill: “*Cyrellus Alexandrinus*, Thesauri assert. 34ta, p. 363, ubi versus 6, 8, 9. citat, omisso septimo; colligitque porro Spiritum Sanctum esse Deum, *non ex istis, οι τρεῖς εις το εν εισι*, versus 7mi; *sed ex eo quod sequitur, ει την μαρτυριαν των ανθρωπων λαμβάνομεν, η μαρτυρια του θεου μειζων εστι* quod ad Spiritum refert, *cujus ante facta mentio*.”—And thus, alas, writes Bengelius:—“Neque citant (sc. versum septimum), id quod maxime notandum, *Gregorius Nazianzenus*, et *Cyrellus Alexandrinus*; qui Spiritum Sanctum esse Deum et esse adorandum, probant ex vv. 6, 8, 9, prætermisso versu septimo¹.”

¹ Mill, Annot. ad 1 John v. 7. p. 741. ed. Ox. 1707:—Bengelius, ad eundem locum, p. 751. ed. 1734.

It must, no doubt, be a grievous sight to the learned prelate, to behold Mill and Bengelius conspiring with Erasmus and Porson, against this venerable witness for his favourite text. Having myself, I confess, joined the confederacy, I will state, in part at least, the reasons which induced me to do so. With this view, I shall adduce two passages of Cyril; which I recommend to the attention of those who may still fancy that they perceive, in the sentence which Mr. Porson abbreviated, an indication of the seventh verse.

‘ *The man*, he (Paul) says, *ought not to cover his head, being the image and glory of God*; and he afterwards affirms that *the woman is the glory of the man*. (1 Cor. xi.)—It is, I think, plain to all that the man is so called because he participates of the divine spirit, and by him becomes a partaker of the divine nature, so as thence also to be filled with the glory of God.—Paul calls the woman, the glory of the man, because she was formed of his substance.—As therefore the woman is called the glory of the man because she was framed out of a portion of him—so man is called the glory of God, because he is a partaker of His substance, by the Holy Spirit dwelling in him. These things being so, it follows of necessity that the Holy Spirit was not made or created, but is of the substance of God: to be worshipped as God, *with the Father*

and the Son, according to the identity of nature¹.’

‘Therefore if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new. And all things are of God. (2 Cor. v. 17.) Since, therefore, when Christ reneweth us, and transformeth us to newness of life, the Spirit is said to renew us, according to that saying of the Psalmist, *Send forth thy Spirit and they shall be created, and thou shalt renew the face of the earth*, we must of necessity confess that the Spirit is of the substance of the Son. For, as being of him by nature, and sent by him to the creature, he effects the renovation—being the completion of the Holy Trinity (συμπλήρωμα τῆς ἁγίας ὑπάρχον τριάδος). If so, then the Spirit is both God and of God, and not a creature².’

¹ Ἄνηρ μὲν, φησὶν, οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων· εἶτα τὴν γυναῖκα δόξαν ἀνδρὸς εἶναι διίσχυρίσατο.—Ἄλλ’ οἶμαι πρόδηλον εἶναι πᾶσι οὕτω προαγορεύεσθαι τὸν ἄνδρα, διὰ τὸ μετεσχηκέναι Θείου πνεύματος, καὶ δι’ αὐτοῦ τῆς θείας γενέσθαι φύσεως κοινωνόν, ὡς ἐντεῦθεν καὶ τῆς παρὰ Θεοῦ πληρωσθῆναι δόξης.—Δόξαν αὐτὴν εἶναι τοῦ ἀνδρὸς ὁ Παῦλος φησὶ, διὰ τὸ ἐκ τῆς οὐσίας αὐτοῦ γενέσθαι ταύτην.—“Ὡσπερ οὖν ἡ γυνὴ δόξα κέκληται τοῦ ἀνδρὸς διὰ τὸ μέρος εἰληφέναι τῶν αὐτοῦ μελῶν εἰς τὴν οἰκίαν κατασκευὴν, οὕτω καὶ ὁ ἀνὴρ δόξα κέκληται Θεοῦ, διὰ τὸ γενέσθαι μετέχων τῆς οὐσίας αὐτοῦ, διὰ τοῦ ἐνοικήσαντος ἐν αὐτῷ πνεύματος ἁγίου. τούτων τοιγαροῦν ἐχόντων τῆδε, ἀνάγκη πᾶσα τὸ πνεῦμα λέγειν μὴ εἶναι γενητὸν ἢ κτιστὸν, ἀλλ’ ἐκ τῆς οὐσίας τοῦ Θεοῦ, Θεὸν δηλαδὴ μετὰ πατρὸς καὶ υἱοῦ κατὰ τὴν ταυτότητα τῆς φύσεως προσκυνούμενον. (p. 345.)

² Ὡστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις, τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε τὰ πάντα καινὰ, τὰ δὲ πάντα ἐκ Θεοῦ. Οὐκοῦν

The expressions found in the preceding extracts are perfect counterparts to the one before considered—*τῆς ἁγίας τριάδος συμπληρωτικόν*: and it might just as reasonably be inferred that the seventh verse is implied in each of those extracts, as that it is implied in the passage quoted by Mr. Porson. To suppose that such expressions are derived from some particular text before employed, is entirely to misunderstand Cyril's method of writing¹. He affects grandeur at the close of his arguments; rounding his periods to produce effect. Bishop Burgess, however, is quite enraptured with the final allusion to the Trinity, in the passage which is adopted by Euthymius, from Cyril. It proves, he is confident, that if the disputed

ἐπειδήπερ ἀνακαινίζοντος ἡμᾶς τοῦ Χριστοῦ, καὶ εἰς νέαν μετατιθέντος ζωὴν, τὸ πνεῦμα ἀνακαινίζον λέγεται, κατὰ τὸ ἐν ψαλμοῖς ἀδόμενον· ἐξαποσταλεῖς τὸ πνεῦμά σου καὶ κτισθήσονται, καὶ ἀνακαινεῖς τὸ πρόσωπον τῆς γῆς· ἀνάγκη τὸ πνεῦμα τῆς οὐσίας ὁμολογεῖν τοῦ υἱοῦ. ὡς γὰρ ἐξ αὐτοῦ κατὰ φύσιν ὑπάρχον, καὶ ἐπὶ τὴν κτίσιν παρ' αὐτοῦ πεμπόμενον τὸν ἀνακαινισμόν ἐργάζεται, συμπλήρωμα τῆς ἁγίας ὑπάρχον τριάδος. εἰ δὲ τοῦτο, Θεὸς ἄρα καὶ ἐκ Θεοῦ τὸ πνεῦμα, καὶ οὐ ποίημα. (Op. Tom. V. p. 358.)

¹ Cyril employs very similar phraseology when proving that *the Son is God*. For example: (p. 310.) From Matt. xvi. 27. and Is. xlii. 8.—where (1) it is said that the Son shall come in the glory of the Father, and (2) that God will not give his glory to another—Cyril concludes that *the Son is God*; and then adds—οὕτω γὰρ εἰς μίαν θεότητα, σύμπαν ὄρα διὰ τῆς ἁγίας καὶ ὁμοουσίου τριάδος ἀποπληρωμένον. It would be easy to adduce many instances of the same kind.

verse is *not* in the text of Cyril, *it ought to be there*. "This conclusion," he says, "being drawn from the controverted passage of St. John, *necessarily requires* the seventh verse, as its premises. We have here, then, a Greek authority of the fifth century for the verse." On this method of obtaining a Greek authority of the fifth century, I shall only remark—if, after what has now been said, any one can possibly be deceived by it—*decipiatur*.

On the whole, the charge against Mr. Porson, in relation to Euthymius Zigabenus, is, the want of good faith; and I will venture to say that a more unfounded charge was never advanced against a man of learning.

3. Mr. Porson's opinions respecting Internal Evidence¹.

It has already been stated that the passage of Euthymius Zigabenus, last under consideration, was avowedly taken from Cyril of Alexandria. Now in Cyril, the quotation from the fifth chapter of St. John's Epistle contains

¹ The observations under this head are in fact a continuation of those which have preceded. My design is to shew, more distinctly, the bearing of those observations upon Internal Evidence.

the 6th, 8th and 9th verses in continuation, *without* the words ἐν τῷ οὐρανῷ, ὁ πατήρ, κ. τ. ε. ἐν τῇ γῆ: and thus agrees exactly with the manuscripts of the New Testament. There is not, so far as I know, any variation, in this respect, in the manuscripts of Cyril. When, therefore, we perceive, in the only edition of the Greek text of Euthymius, the passage of Cyril, *with the clause*, ἐν τῷ οὐρανῷ, ὁ πατήρ, κ. τ. ε. we are naturally led to suspect that the clause is an interpolation. On referring to several manuscripts of Euthymius, the clause in question does not appear; and thus we have more evidence against it. An old Latin version omits the clause; and, of course, our suspicions are strengthened. If we examine the tenor of the whole passage, we discover, on the supposition of the clause having formed part of the original manuscript, the strange circumstance of an author's neglecting to insist upon a most obvious as well as a most cogent argument, in favour of the point he wished to establish. Now supposing some few manuscripts of Euthymius to *contain* the clause, we are still compelled, by every rule that can enable us to estimate the probabilities of facts, to conclude that the clause, as it appears in those manuscripts, is an interpolation. There is nothing, I am convinced, but what is quite

fair, and perfectly legitimate, in this mode of reasoning *from external evidence, combined with the internal.*

I have now to request the reader's attention to the learned prelate's view of this subject; and I present the following as a sufficiently remarkable specimen of the argument from *internal evidence, in opposition to the external.*

‘The first and only edition of the Greek text of the Panoplia contains the seventh verse. But the manuscripts collated by Matthæi and Mr. Porson omit the verse. It is not found in the Latin translation, nor in Cyril's Thesaurus, to which Euthymius refers for his materials in this part of the Panoplia. Yet the conclusion of the passage, in which the Spirit is connumerated, first, *expressly* with the Father, and then *tacitly* with the Father and the Son, in the Holy Trinity, requires the seventh verse so clearly and *imperatively, that if not a single Greek manuscript of the Panoplia were extant, THERE COULD BE NO DOUBT THAT EUTHYMIUS MUST HAVE WRITTEN IT* — the internal evidence demanding it, though the external were decidedly against it.’ (*Vind.* 2nd ed. p. xxxviii.)

A similar conclusion is afterwards drawn with regard to Cyril, from whom the passage

of Euthymius was copied; and the whole is avowedly designed “to illustrate the history of 1 John v. 7.”—Greater confidence than the last extract displays cannot possibly be expressed; and, if I mistake not, the Bishop would produce this instance as affording a striking exemplification of the certainty which results from internal evidence. To state freely my own serious opinion on this point, I regard the passages of Cyril, which have been already adduced, as shewing, beyond contradiction, the error into which the learned prelate has fallen; and if I should hereafter wish to prove, by example, the consummate folly of an entire dependence on mere internal evidence, I shall call to remembrance the “baseless fabric” which has just vanished from our view. But let us consider the matter a little farther.

Is it, then, quite certain that the Fathers in general are such admirable logicians, as never to express in their conclusions a particle more than the premises will completely justify? If this be so, their writings, according to common apprehension, will need many alterations—will require many additional texts of Scripture—before they can be deemed models of accurate reasoning. The passages which I have produced under the preceding head will be suffi-

cient to shew that much, on that supposition, remains to be done, at least in the case of Cyril.—Or, allowing that the Fathers reasoned on the whole with tolerable correctness, did they not reason, to convince their contemporaries? and are we the most perfect judges of what was best adapted to their own times?—And, even granting that in some instances we may venture to infer their premises from their conclusions, are we ourselves always so free from prejudices and prepossessions, that we may depend upon the judgements we form, as truths that can scarcely mislead us?—In a word, external evidence is a matter of fact; and internal evidence, a matter of opinion. Are we then warranted, as honest inquirers, in adhering to our opinions when they are in direct opposition to the evidence of facts?

With regard to Cyril in particular, the point on which the whole matter turns is this:—Cyril, having proved that *the Spirit is God*, thus concludes, “How then is he a creature, who is pronounced to be God (*συνθεολογούμενον*) with the Father, and completive of the Trinity.”—Now many learned persons, of various times and countries, had read the whole passage of Cyril, without discovering, in the concluding words, any thing more than a form of speech which was

not unlikely to be employed by a rhetorical reasoner. Mill and Bengelius, in particular—both of them acute men, and exceedingly alert in detecting any thing in favour of the contested verse—after examining the passage, had fairly confessed that it contained no traces of the verse in question. Here surely was a very strong reason for subsequent inquirers to be cautious in their assumptions. For my own part, I know too well the anomalies of the human mind, to be in general very confident as to what a man will, or will not, *maintain*; but at present, I confess, it is quite incredible to me that any one should be able to read a few pages of Cyril's Thesaurus, or even the preceding extracts, and then believe that the words above cited have the slightest reference to the disputed verse.

The mode of inference by which Bishop Burgess has attempted to place the verse in the text of Cyril would, he thinks, with equal facility establish it in the text of St. John. External evidence, indeed, is here also against the verse; but the train of reasoning employed, as the learned prelate contends, requires its insertion; and *therefore*, it must be inserted.—What degree of credit his Lordship's opinions in the case of Cyril, can claim for

his judgement in that of St. John, shall be left to the reader's determination.

Mr. Porson's decision, with respect to reasoning of this kind, is expressed in the following language:—"Where there is no external evidence" (that is, no evidence from manuscripts) "internal evidence can never be pleaded for the necessity of so large and so important an addition." (*Letters*, p. 399.)

An assertion—founded on mere reasoning from the context—that an extensive clause *must* have existed in a certain part of any author's works, will unavoidably rest on very precarious ground; but the ground will in no instance be so precarious as when we apply our reasoning to the Sacred Canon. When men like ourselves deduce consequences from principles with which all are acquainted, we are enabled to trace some connection between their premises and their conclusions. But with regard to the inspired writers—men divinely commissioned to declare, on authority, the purposes of the Almighty—it becomes us to pause, before we affirm, on our own judgement, that thus, and thus, they must have reasoned. Besides, it is no light matter to tamper with the Oracles of God. If we mis-

interpret them, we do but vitiate the stream; but if we attribute to them sayings that were never uttered, we contaminate the fountain of truth itself. It has been ordained that the records of our faith should be transmitted to us by the means of manuscripts. After comparing these manuscripts with our utmost care and diligence, it is possible that we may not always ascertain the genuine reading; but, at all events, we shall have proceeded with caution and modesty. If on our own notions of what is right, we introduce what we cannot find there, we err (for we cannot but err) through rashness and presumption.

Let us consider the circumstances of the disputed verse. A piece of Greek is produced, consisting of four or five and twenty words, which, it is contended, is part of Holy Writ. We consult the manuscripts; and on referring to the place which is assigned to the clause, manuscript after manuscript is examined, and not a vestige of it can be discovered. We can perceive no deficiency in the paragraph—no appearance of uncertainty in the writer:—the whole passage, as it is read in the manuscripts, looks as decidedly complete as any other portion of the volume. It would have been utterly impossible to suspect an omission

there. Surely, then, the claim advanced for the clause is altogether unfounded. But it is supported, say the claimants, by the manuscripts of the Latin version—a version of great antiquity.—What, universally? Why, no; it must be confessed that as we go back to the older Latin manuscripts, we find the clause less frequently inserted.—Let us then consult some other antient version—the old Syriac, for instance. The clause, you see, appears in *none* of the manuscripts of that version. So that the testimony of the Latin version is destroyed by that of the Syriac.—But, continue the claimants, the entire context *requires* the insertion of the clause. So *you* say, it is replied; but *we* hold that the clause breaks the unity of the sense, and throws obscurity over the whole passage.—And thus, it is manifest, the instant we leave the Greek manuscripts, we have version against version, and opinion opposed to opinion. During the discussion, however, there is one great fact, which remains undoubted. *The Greek manuscripts have not the clause.* Now, except we really intend to deny that the Greek manuscripts have any authority at all, we cannot but allow them, in such a case, to determine the point at issue.

If some manuscripts contained the verse,

while others omitted it, there would then be a positive reading to decide upon; but having evidence before us, which would be deemed conclusive in any other instance, that the clause *in the Greek* is a mere translation from the Latin, we can scarcely be said to be in possession of even a subject for the operations of criticism. We are endeavouring to give substance and position to a non-entity. In whatever light, therefore, we consider this matter, we are led to acknowledge the solidity of Mr. Porson's judgement in deciding, that, "where there is no external evidence, internal evidence can never be pleaded for the necessity of so large and so important an addition."

With a design, however, to invalidate sentiments of this kind, the learned prelate has frequently dwelt upon the importance attached to internal evidence, by Griesbach and other eminent critics. The force of internal evidence is undoubtedly very decisive in its effects, whenever it is rightly applied. It is, indeed, in its right application, that the great difficulty of criticism consists. From many readings of a passage of Scripture to determine the true one, is neither a numerical, nor a mechanical process. It is impossible, by artificial classifications of manuscripts according to their

ages and countries, and by assigning arbitrary values to their readings, to lay down a rule which shall *bring out* the right reading as the result of an arithmetical operation. If this were possible, a machine might be so contrived that, the various lections being properly distributed at one end, it would produce the genuine lection at the other. The fact is, that the true reading can in no case be decided without maturely considering the whole scope of the passage to which it belongs. No man indeed can be a great Scripture critic, without an acute and a comprehensive mind; nor can satisfactory results be generally expected, without patient investigation and continued thought. But then, there must be the requisite materials, for the exercise of these mental faculties. There must be various readings of the same passage; that is, the manuscripts must differ. If the manuscripts agree, there is an end of criticism—the point is already decided. If you say that the manuscripts may be all wrong; that, we reply, is far less probable than that your opinions should be right; and we are obliged to stand by the greater probability.—That is right *to us*, which is right according to the standard which has been afforded us.

But the learned prelate seems disposed to

open a wide field of speculation to Scripture critics: "A true reading," he observes, "may be confined to a small number of MSS. or even to a single MS. Nay, there are conjectural readings of Bentley, Dawes, Toup, Tyrwhit, and Porson, which are indisputable from their *internal* fitness, although against the *external evidence* of all MSS." (*Tracts*, p. xxxix.) This language is held by the learned prelate, when discussing the manuscripts of the Latin version; without any great objection, I conclude, to the application, of the principle which it involves, to the Greek manuscripts.

The most remarkable conjectural emendations of Classical authors are to be found among the poets; who, while they are bound by the laws of metre, are also expected to preserve both purity of phrase and clearness of sentiment. When therefore, by substituting one word for another, or by introducing a different turn of expression, a scholar heightens the beauty of a passage and gives perspicuity to its meaning—the taste and understanding of the reader are gratified—the emendation is gladly received—and the critic is applauded. Similar observations are applicable, although in an inferior degree, to the Orators and Historians of antiquity.—Here, therefore, we see a very

strong reason why conjectural emendation should *not* be applied to the Sacred Writers; with whom it is manifest that concinnity of expression was beneath attention, and whose general mode of thinking, we are well assured, was widely different from our own. In the revision of their works, the critical ingenuity above described would almost inevitably terminate in error.

The manuscripts of Classical authors are, for the most part, few and not easily consulted; while the manuscripts of the Greek Testament are very numerous, and by means of distinct publications in some instances, and accurate collations in others, accessible to all. This again is an invincible argument against the employment of conjecture in the criticism of the Sacred Volume.

But, after all, to what extent has critical conjecture been employed upon Classical authors? What kind of readings has it really introduced? Instances in abundance may be found, in which a word or a phrase, not sanctioned by the authority of manuscripts, has been admitted into the text with very general approbation; but where shall we discover examples of clauses, comprising like the disputed

verse more than twenty words, inserted upon mere internal evidence? The very attempt to effect such a purpose, in the case of a Classical author, would be laughed to scorn; and shall it be endured in the case of Scripture?

Mere conjecture, unauthorized by manuscripts, ought never to be applied, even to Classical authors, except under a necessity which supersedes all ordinary rules. But a case of this kind cannot be pretended by the most zealous advocates of the verse.—The conjectures, which are the most firmly to be relied upon, are those in which the *vestigia veræ lectionis* are traced out from the imperfect readings of the manuscripts. But in the case in question, there are no readings whatever. Extraneous words are introduced by the score¹.

¹ The subject under discussion affords me an opportunity, which I would not willingly lose, of mentioning a beautiful instance of conjectural emendation by Valckenaer. There is something, in the circumstances of the case, which would of itself place him high in our estimation both as a critic and a man.—1 Cor. xv. 29. presents a great difficulty, in the expression, οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν. Valckenaer, when a young man, conjectured that it might have originally been, οἱ βαπτιζόμενοι ἀπ' ἔργων νεκρῶν. The new reading was produced by the change of *v* into *a* and *τ* into *γ*, and is actually used in the Epistle to the Hebrews; but the manuscripts did not warrant the alteration. The consequence was, that Valckenaer, in maturer years, wrote of his conjecture in these terms:—
 ' Juvenilem conjecturam si quis sibi sumat quomodocunque
 refutandam,

In short, the most profound and judicious Biblical scholars have hitherto resisted all unauthorized emendation of Holy Writ; and I trust that, in times to come, those persons who may deserve the name will firmly unite for the same purpose. Mistakes with regard to Classical authors are comparatively harmless. If, then, there *must* be critical conjecture, let the works of Poets and Orators, and Historians and Philosophers, suffice for the display of ingenuity. And thus, while in their productions we admire the inventions of men, we can search the Scriptures for the dictates of Inspiration.—While we read their volumes to improve our taste and judgement, we can peruse the New Testament to ascertain the unadulterated rule of faith and conduct.

Having had opportunities of examining some of the most venerable Greek manuscripts, I can testify that I have constantly found that part of St. John's Epistle without a rasure, or the slightest indication of a deficiency of any kind. How other persons may be impressed under similar circumstances, I know not; but for my

refutandam, quod eventurum facile prævideo, illam ego hac ætate minime defendam; atque, ut in multis, hic etiam veritatem nunc arbitror in profundo adhuc latere.

own part, I have had a feeling, which I cannot describe, of the extreme impropriety of attempting an interpolation there—so decidedly did it seem forbidden by the very appearance of the passage itself.

When Mr. Porson objected to the introduction of the disputed verse, on the authority of internal evidence, it was not because he thought that internal evidence was in favour of the verse. On the contrary, he was thoroughly convinced that internal evidence was most decidedly in favour of the Greek manuscripts.—He first takes the passage without the interpolation. In this case, “Certainly the mention of the water, blood and Spirit in the sixth verse, is with great propriety followed by the repetition of the same terms in the genuine text; which repetition is rendered emphatic by the exaltation of the Spirit, water and blood into three witnesses.”—He then takes the interpolated passage. In this case, “If the Spirit that witnesses in the sixth verse be the Holy Spirit, which I think cannot be doubted, ‘because the Spirit is truth,’ why is the epithet, after being twice omitted, added in the seventh verse, to mark a distinction without a difference?”—He then argues with those who hold that the Spirit mentioned in the 8th verse

is the Human Spirit. “If the word ‘holy,’ which is omitted in some few (Latin) MSS. be spurious, why is the human spirit, without any mark or circumstance to distinguish it, repeated in the same breath (in the 8th verse)?” —Lastly, he argues on the supposition that the Spirit mentioned in the 8th verse is the Holy Spirit. “If the Spirit in the 8th verse be the Holy Spirit, what is the sense of the same Spirit witnessing both in heaven and on earth¹?”—Such is the confusion which is caused by the introduction of the disputed text.

In fine—every renewed consideration of the subject tends to confirm the stability of Mr. Porson’s position—that nothing less than the authority of manuscripts can justify the admission of so large and important a passage into the Sacred Canon.

¹ The learned prelate, in the second edition of his Vindication, p. xxxvii, remarks that ‘Mr. Porson understands *πνευμα*, in the eighth verse, of the *human spirit*, or *breath* ;’ referring to the Letters, pp. 351, 397.—In the former of these pages, Mr. Porson merely says that Cassiodorus ‘interprets *spiritus* of the human breath.’ In the latter he reasons as we have just seen. Now, Mr. Porson manifestly considers the Spirit, mentioned in the 6th and 8th verses, to be *the same* ; but he also contends that the Spirit in the 6th verse is the Holy Spirit ; so, therefore, must be the Spirit in the 8th verse.—This interpretation is directly opposed to the opinion attributed to Mr. Porson, by the learned prelate.

4. Mr. Porson's inquiries after the Greek manuscripts which have been alleged as vouchers for the disputed verse.

The learned prelate, after having endeavoured to persuade his readers that the disputed verse had existed in the manuscripts from which the Complutensian edition of the New Testament was printed, goes on to answer a question which almost necessarily occurs to the mind.

‘What then, it may be asked, is become of the Complutensian originals? “Inquisitive people,” says Mr. Porson, (p. 22.) “will say, how happens it that none of these MSS. now remain? The answer is easy. They are lost. Either they have been burned, or been eaten by the worms, &c. &c.”——Michaelis, unhappily, supplies us with a more serious answer to the question. (*Introd. to N. T.* Vol. II. Part I. p. 440.)—“A very illiterate librarian (at Alcala) who wanted room for some new books, had sold the ancient *vellum manuscripts* to one Toryo, who dealt in fire-works, for making rockets.” (*Tracts*, pp. xxv, xxvi.)

It appears, therefore, with regard to those valuable documents, that Mr. Porson's first guess was the best:—“They were burned.” And thus are we furnished with a complete answer

—such, at least, I suppose it was designed to be—to “inquisitive people,” who may be anxious to ascertain the fate of those Complutensian manuscripts, which are alleged to have contained the disputed text. They were used “for making rockets.” “This very circumstance however”—in the opinion of the learned translator of *Michaelis*—“may console us for their loss; for, as rockets are not made of *vellum*, it is a certain proof that the manuscripts were written on *paper*, and therefore of no great antiquity¹.” It ought not, indeed, to be concealed that a celebrated bibliographer has thrown some doubt on this subject. “I am not quite sure,” he observes, “whether it be a fact that rockets were not, or cannot be, made of vellum. I have seen *parchment* on the exterior of a rocket, and vellum would certainly be equally serviceable; especially that delicate sort of which the greater part of ancient MSS. were composed².”—Leaving this point to be decided by the learned in Pyrotechnics, I proceed to matters more within the range of my own studies.—The Complutensian editors certainly speak of several very antient manuscripts from the Vatican Library, which had been transmitted to them, in furtherance

¹ Marsh's *Michaelis*, Vol. II. p. 853.

² Dibdin's *Introduction to the Classics*, p. 4. ed. 3.

of their great undertaking. Now, as we can scarcely suppose that, after the undertaking was completed, the manuscripts were not restored to the place from which they were sent, it is natural to expect that some of them at least should yet remain in the Vatican Library¹;

¹ In the Preface to their edition of the New Testament the Complutensian editors write thus:—‘ Illud lectorem non lateat, non quævis exemplaria impressioni huic archetypa fuisse, sed antiquissima emendatissimaque; ac tantæ præterea vetustatis, ut fidem eis abrogare nefas videatur:—quæ sanctissimus in Christo Pater et Dominus noster *Leo* decimus, Pontifex Maximus, huic instituto favere cupiens, *ex Apostolica Bibliotheca* educta, misit ad Reverendissimum Dominum Cardinalem Hispaniæ: de cujus autoritate et mandato hoc opus imprimi fecimus.’—To one antient MS. indeed, which was deemed of great authority, the Complutensian editors had constant access. It was a MS. of the Apostolical Epistles, which had been brought from the Isle of Rhodes, and was deposited in the Library at Alcalá. Stunica, one of the Complutensian editors, in his strictures on Erasmus, frequently appeals to this manuscript. It is evident, however, that it did not contain the seventh verse. “Where sleeps the Rhodian manuscript?” says Erasmus to Stunica, when replying to his observations on the verse. But the Rhodian manuscript slept on. This circumstance appears to have given great uneasiness to Bishop Smallbrooke—a zealous advocate for the verse.—‘As for the argument,’ he observes, ‘drawn from the many *singular* readings of the Complutensian New Testament, though it is really a good one, yet it is not quite decisive, nor does it irresistibly force our assent; because Stunica, one of the Complutensian editors, and who bore a great share in the trouble of collating the Vatican MSS. as well as the Rhodian one, does not in express words inform us where, in his dispute with Erasmus, in what MS. he and the other editors found the 7th verse, and whether particularly they inserted it
in

and it is well known that none of the MSS. of that Library contain the disputed verse.

When Mr. Porson asked, If, as you pretend, there once were manuscripts in which the verse appeared, why do you not produce them?—he certainly meant to leave upon the mind the impression that there never were such manuscripts. When the learned prelate states, in reply, that the manuscripts were accidentally destroyed, he intends, as it should seem, to leave the impression that such there had been. But whether all the bearings of Mr. Porson's argument have been fairly laid before the reader, will be most clearly perceived, from the following extract; in which he is considering Mr. Travis's exultation, when reflecting on

in their New Testament from the Vatican MS. so eminently recommended to them by P. Leo. And since I scorn to use any disguise in this inquiry, it is confessed that though the silence of Stunica does by no means overthrow the argument drawn from the said singular readings, yet it is the greatest difficulty to account for, and what sticks most with me.' (*Letter to the Rev. Mr. Archdeacon Bentley*, 1722; republished in *Bishop Burgess's Tracts*, &c. 1824. pp. 69, 70.)—"You must know," says Stunica, on this passage, "that the Greek MSS. are corrupt, but that our (Latin) MSS. contain the true reading—*Sciendum est, Græcorum Codices esse corruptos; nostros vero ipsam veritatem continere.*" It seems impossible to say what evidence, that the seventh verse was not in the Complutensian MSS., would convince those who are not convinced by this confession of Stunica.

the number of manuscripts which, as he had persuaded himself, were favourable to his cause.

‘ Let us then inquire into the Greek MSS. supposed to contain the disputed verse. You, Sir, reckon up seven belonging to Valla, one to Erasmus, some (you are so modest you will not say how many) to the Complutensian editors, sixteen to Robert Stephens, and some that the Louvain divines had seen. You afterwards make a very pretty calculation (for you are an excellent arithmetician) and find that thirty-one MSS. out of eighty-one, or (more than) three out of eight, or (nearly) one half of that whole number — actually did exhibit, or do exhibit, the verse 1 John v. 7. Inquisitive people will say, how happens it that none of these MSS. now remain, except the Dublin copy, which Wetstein is so cruel as to attribute to the sixteenth century; for concerning the Berlin MS. they will, I fear, rather chuse to believe La Croze and Griesbach, than Martin and Mr. Travis. But the answer is easy. They are lost. Either they have been burned, or have been eaten by the worms, or been gnawed in pieces by the rats, or been rotted with the damps, or been destroyed by those pestilent fellows the Arians; which was very feasible: for they had only to get into their power all the MSS. of the New Testament in the world, and to mutilate and destroy those which contained *un des plus beaux passages dans l’Ecriture Sainte*¹. (Letters, pp. 22, 23.)

¹ Martin.

From this extract, we learn that Mr. Porson's inquiries extended to those thirty manuscripts, and more, of which Mr. Travis had been boasting, as having contained the controverted text. How happened it, he asked, that they had *all* disappeared, except Erasmus's Codex Britannicus — our present Dublin manuscript? — Mr. Porson's question therefore, as originally proposed, involved much more than the fate of "the Complutensian originals." — By the omission of the beginning of the paragraph and that part of a subsequent sentence which mentioned the Dublin copy, considerable care seems to have been employed to adjust the question to the answer that was prepared. This indeed is the most unpleasant part of the proceeding. In itself, the matter is of no great consequence; but the mind is filled with uneasiness by an occurrence of the kind. Suspicions are excited that quotations may in other instances be accommodated to particular purposes.

The tenor of the preceding remarks leads me to digress a little from my main design; for the purpose of noticing two or three statements, which are not indeed extremely important, but of which, as well as of several others that might be specified, the readers of Bishop Bur-

gess's publications on the present subject have some reason to complain. The particulars to be mentioned are taken from the work which has just occupied our attention—the Introduction and Preface to the ‘Tracts and Observations on 1 John v. 7.’ In p. iii* of his Introduction, the learned prelate thus writes.

‘Simon says that No. 2247, in the Royal Library at Paris, has *εν τη γη*. Bengelius quotes also this manuscript for the same purpose. Mr. Porson doubts the accuracy of Simon. But a more extensive collation of the eighth verse with Greek MSS. may perhaps shew that he was as much mistaken in his doubts concerning the Greek reading, as in his account of the Latin.’

From the Bishop's mode of expression it might be supposed that both Simon and Bengelius had *expressly maintained* that the reading *εν τη γη* was to be found in the manuscript above cited. Now, with regard to Simon, it is quite obvious that his attention was not directed to the precise reading of the text. His only object was to point out two *Scholia*, which he had found in the margin, opposite to our eighth verse. Under such circumstances, how easy was it for him to give the reading of the verse, with some small variation¹. And

¹ I here give the passage of Simon, in relation to these marginal Scholia. It is deserving of attention.

with respect to Bengelius, it is beyond all doubt that he was satisfied with translating Simon's statement; to which he subjoined a few remarks, indicating his opinion that the manuscript in question had been interpolated from the Latin¹.

‘ Dans l'Exemplaire du Roy cotté 2247. à l'opposite de ces mots, *ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ, τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα*, on lit cette Scolie, *τουτέστι, τὸ πνεῦμα τὸ ἅγιον, καὶ ὁ πατήρ, καὶ αὐτὸς ἑαυτοῦ*. On voit par là que le Scoliaſte a entendu le Pere, le Verbe, et le Saint Esprit, par ces trois témoins dont parle St. Jean, *l'esprit, l'eau, et le sang*: et ce qui n'a été d'abord mis qu'en forme de Scolie, aura passé ensuite dans le Texte, comme il arrive souvent. Dans ce même Exemplaire, vis-à-vis de ces autres mots, *καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσι*, on a ajouté cette note, *τουτέστι μία Θεότης, εἷς Θεός*, c'est-à-dire, *une Divinité, un Dieu*.—On lit aussi une semblable remarque dans un des MSS. de la Bibliothèque de Mr. Colbert; cotté 871. Car outre ses mots qui sont à la marge, *εἷς Θεός, μία Θεότης, un Dieu, une Divinité*, le Scoliaſte a ajouté ses autres-cy, *μαρτυρία τοῦ Θεοῦ τοῦ πατρὸς, καὶ τοῦ ἁγίου πνεύματος*, *Temoignage de Dieu le Pere et du Saint Esprit*. (*Hist. Crit. du N. T.* p. 204. ed. 1689.)

To illustrate the facility with which small mistakes may be committed, I will here adduce a sentence from the learned prelate's 'Letter to the Clergy of St. David's,' p. 66.—“ This is the MS. which Simon quoted on account of the Scholion, which he said was opposite to the words *ἐν τῇ γῆ*.”—A l'opposite de ces mots, *ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ, τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα*, is the expression of Simon, in the preceding extract. There is no reason to believe that he ever thought of the words *ἐν τῇ γῆ*, in particular.

¹ ‘ Veruntamen hæc Scholia vel ex Augustino, vel ex ipsis codicibus Latinis versum ἡμῶν exhibentibus, esse desumpta, liquet: nam Codex ille Regius, *ἐν τῇ γῆ*, quod codices mere Græci non habent, habet ex Latinis: et cum Regio, Colbertinus

But “ Mr. Porson doubts the accuracy of Simon.”—As the learned prelate has not given the reasons which induced Mr. Porson to entertain doubts on the subject, I will here take the liberty to present them.

‘ Simon, indeed, mentions No. 2247, as having the words $\epsilon\nu\ \tau\eta\ \gamma\eta$; but it seems a mistake, committed in the hurry of copying; and to have proceeded from the idea of the vulgar reading which was then present to his mind: 1. Because F. Le Long (Emlyn, Vol. II. p. 277.) testifies that, having looked over all the MSS. quoted by Simon, he could find $\epsilon\nu\ \tau\eta\ \gamma\eta$ in none of them: 2. Because Mr. Griesbach, who has re-examined the same MSS. with a particular view to this passage, sets down No. 2247, as in perfect harmony with the rest, without taking notice of any variation.’ (*Letters*, p. 27.)

Let me now ask two questions: 1. Can stronger evidence than this be necessary to

tinus aperte conspirat. Bengelius ad Loc. Sect. 24. The last expression alludes, I suppose, to the resemblance between the Scholia, in the two manuscripts.—The reader can hardly have failed to consider the preceding Scholia as palpable Glosses on the 8th verse, and mystical interpretations of its doctrine. He ought, however, to be informed that the Bishop (*Vind.* p. 30.) holds them to be clear indications of the 7th. Whether they are more like the fragments of a verse that had perished, or the elements of a verse that was hereafter to be constructed, shall be left to the decision of the judicious.

prove Simon's inaccuracy? — 2. Did Bishop Burgess, when he mentioned Mr. Porson's "doubts" in the manner which we have seen, enable his readers to form any thing like a correct judgement on the subject to which he had drawn their attention?—The second edition of Mr. Travis's Letters to Mr. Gibbon (p. 339.) contains the following statement. "In some erroneous copies, the words ἐν τῇ γῆ are also omitted in the eighth verse. But that seems to have been the case with a few of them, only." After a severe but well-merited castigation of Mr. Travis, for so flagrant a dereliction of truth, Mr. Porson thus brings the matter to issue:—"Be this assertion of your's owing to fraud or to ignorance, I defy you to specify *a single Greek MS.* that omits the seventh verse, and retains these words." He then gives the preceding account of Simon's inaccuracy.—Mr. Travis had the sense to correct his error; although he had not the candour to acknowledge it. In his third edition (p. 449.) he silently omits his former unwarrantable statement; and intimates that the reading under discussion is not to be found *in any Greek MS. now extant*¹.

¹ All this evidence, against the reading ἐν τῇ γῆ, must have been perfectly well known to the learned prelate; and yet we find him writing, in the Advertisement to the 2nd edition of his

Besides what has been already quoted from Mr. Porson, there is a passage near the end of his volume (p. 393.) which treats of the reading $\acute{\epsilon}\nu\ \tau\eta\ \gamma\eta$. This passage, which may probably have been overlooked by the learned prelate; is of itself sufficient to satisfy the minds of all but those who refuse to place any reliance upon human testimony.

‘ Those words ($\acute{\epsilon}\nu\ \tau\eta\ \gamma\eta$) are in no Greek MS., in no version, in no Greek author that quotes the eighth verse; and almost all the Latin MSS. and Fathers that omit the heavenly witnesses, omit too all mention of *the earth*. I have before referred to Simon’s seeming assertion that a Greek MS. retained the words $\acute{\epsilon}\nu\ \tau\eta\ \gamma\eta$, but I have there given my reasons, why he is mistaken. Newton had already hinted the same suspicion.—I now dare boldly affirm that those words were no more in that MS. than in any other. For Abbé Roger, in his Dissertation on 1 John v. 7. transcribes the eighth verse from this very MS., and omits the words $\acute{\epsilon}\nu\ \tau\eta\ \gamma\eta$.’

But the time, it appears, has at last arrived, when, even the learned prelate being judge, Mr.

his ‘Vindication,’ in the following manner. ‘Some Greek copies retain an evidence of their loss by the words $\epsilon\nu\ \tau\eta\ \gamma\eta$, still extant in the text, according to Hesselius ad loc.—Whatever number of Greek or Latin copies have $\epsilon\nu\ \tau\eta\ \gamma\eta$, or *in terra*, they contain an evidence of an absent verse, with its relative $\epsilon\nu\ \sigma\upsilon\rho\alpha\nu\phi$.’—The natural effect of such language, under such circumstances, is to excite a feeling of distrust.

Porson's doubts are turned into certainties. Bishop Burgess, in his 'Letter to the Clergy of the Diocese of St. David's', has given a *fac-simile* of that page, of the MS. marked 2247, which contains the eighth verse:—AND THE WORDS, EN TH, TH, ARE NOT THERE!—"The fac-simile," as his Lordship expresses it, "sets *that dispute* concerning the text of this MS. at rest."—*That dispute*, indeed, *was at rest, before*. The favour of the fac-simile, however, requires a public acknowledgement.—I was about to ask whether, on such an occasion as the present, some *slight* reference, to the injustice previously done to Mr. Porson, might not have been expected from the learned prelate—but I forbear. MR. PORSON IS AMPLY VINDICATED.

From the Greek ἐν τῇ γῆ, I pass to the Latin *in terrâ*; which brings me to the second particular to which I shall direct the reader's attention.—Bede in his Commentary on 1 John v. explains the 8th verse, without the slightest notice of the 7th. The Bishop (*Tracts*, p. vii.*) considers his reading *in terrâ*, in the 8th verse, as an indication of the 7th, with the expression *in cælo*, having preceded it; but his Lordship neglects to state that there is evidence of the strongest kind to shew that

the words *in terrá* are an interpolation. Of this let the reader judge.

‘Newton had suspected that the words *in terrá* were not written by Bede, because he so particularly explains the rest of the verse, without taking any notice of them. Erasmus had already observed that a MS. omitted these words, though a much later hand had added in the margin the three heavenly witnesses. Emlyn tells us, upon hearsay, that the MSS. of Bede omitted *in terrá*. Martin answered, that he had seen those words with his own eyes in a MS. at Utrecht. I fully believe this assertion; for I myself have seen them in a MS. at Oxford, but very modern, and of little value. *All the other ten* that I collated omit *in terrá*, without any rasure in the text or note in the margin. Several of them boast a decent antiquity, but the oldest carries its own date, A. C. 818.’ (*Letters to Travis*, p. 385.)

This is a mode of writing which commands confidence; and it really seems impossible to avoid the conclusion, that the words *in terrá* are an interpolation. One thing, at all events, is quite certain:—the words ought not to have been employed in argument, without some intimation of their very dubious origin.

The last particular, which I shall notice, occurs in p. xvi. of the Preface to the ‘Tracts.’

Amelotte asserted that he had seen the (seventh) verse in a MS. in the Vatican. If he ever saw it there, the MS., it seems, has disappeared, like Stephens's $\iota\gamma$, which has been lately discovered in the Public Library at Cambridge. A similar discovery which should verify Amelotte's assertion, would happily put an end to all further inquiry after the verse.'

I may just remark that the learned prelate appears rather unfortunate in his allusion to the MS. $\iota\gamma$, which clearly proved that Stephens had misplaced his semicircle; and so, destroyed the argument, in favour of the verse, which was founded on the assumption of its right position. My concern, however, is with Father Amelote. In opposition to the statement of Erasmus, that an extremely antient MS. in the Vatican did not contain the testimony of the heavenly witnesses, Father Amelote asserted point blank that he had himself read the passage in the oldest MS. in the Vatican. — Mr. Travis, in the first edition of his Letters, commenced his proofs of the genuineness of the verse, with this testimony of Amelote. He informs us, in his second edition, that he had *omitted* the testimony of Amelote, adduced in the former edition, "because many learned and worthy men had expressed doubts of his *veracity*." He

says, indeed, a few words in behalf of Amelote; but he gives him up as a witness, "because this text does not seem to stand in need of any precarious support." In his third edition, Mr. Travis very wisely made no mention whatever of Amelote¹, and thus the man and his communications were most completely and most deservedly forgotten; when lo, after an interval of thirty years, Father Amelote is once more revived by Bishop Burgess. — On this subject I will not enlarge, for I write with a feeling of sorrow and mortification not to be described. How could the learned prelate condescend to refer to any thing which had fallen from that vain-glorious and unprincipled character, as if it were entitled to one moment's consideration? Some centuries after Johanna Southcote's *Shiloh* shall have appeared, it is possible that Father Amelote's manuscript

¹ The second edition of Mr. Travis's Letters was published in 1785, and the third in 1794: between these, in 1790, Mr. Porson's Volume appeared; from which Mr. Travis derived more information than he has thought proper to acknowledge. He seems to have taken a hint from Mr. Porson, touching this same Amelote. "Even Amelote's testimony was urged as an argument in the first edition, but omitted in the second, at the desire perhaps of some cautious friend, who feared it would be too bare-faced an insult upon any tolerably well-informed reader." *Letters to Travis*, p. 3. After this, the Archdeacon would not be very fond of recording his previous reliance on Father Amelote.

may be discovered¹.—But it is now time to consider the last particular mentioned at the head of the present section².

¹ Father Amelote published (1666—1668) a French version of the New Testament. For the satisfaction of those who may be unacquainted with his merits, I will subjoin an extract from Simon's *Hist. Crit. du N. T.* p. 346.

‘ Il peche contre la modestie, et même contre la verité, lorsqu’il parle de ces *venerables et augustes manuscrits*, dont il pretend avoir fait une recherche si exacte, qu’on n’avoit rien vû de semblable auparavant. *J’ay apporté, dit-il, une diligence dont on n’avoit point ouy parler jusqu’icy, pour montrer la conformité du Latin avec le Grec ancien, et avec le premier Original. J’ay fait une exacte recherche de tous les MSS. d’au dessus de mille ans qui se conservent dans toute la Chrétienté—et j’ay obtenu des extraits de tous. J’en ay eu plus de vingt de la France; tous ceux du Vatican et des celebres Bibliothèques d’Italie; seize d’Espagne, sans compter les autres dont le Cardinal Ximenes s’etoit servy pour donner la perfection à sa Bible d’Alcala; ceux d’Angleterre et des pays du Nord, et beaucoup du fond de la Grece, avec ceux de chacun des anciens Peres.*’

‘ Il n’y a personne qui ne croye en lisant ces paroles, que ce Pere a eu entre ses mains tous ces Exemplaires dont il fait mention, au moins des extraits pris des manuscrits. Mais tout ce long discours n’est qu’une figure de Rhetorique dont il se sert pour parler plus noblement du sujet qu’il traitoit, et dont il avoit conçu une grande idée. C’est ce qu’il avoüa à un de ses Confreres, à qui il montra sa Preface en manuscrit, et qui luy conseilla de la reformer, surtout dans l’endroit où il faisoit le recit de ses manuscrits. Il ne fit point d’autre reponse là-dessus à son Confrere, qui lui montra en même temps ses diverses leçons *imprimées*, sinon que la matiere dont il parloit demandoit qu’il s’expliquât d’une maniere noble, pour faire plus d’impression dans l’esprit de ceux qui liroient son ouvrage. *Ainsi tous ces venerables et augustes MSS. que le P. Amelote a consultés ne sont autre chose qu’une figure de Rhetorique.*’

² The Bishop (*Tracts*, p. xviii.) wishes to have it thought that Erasmus had *seen* the Codex Britannicus; and also that the

5. Mr. Porson's assertions relating to Valla's manuscripts and Erasmus.

I shall in this instance adhere to the plan which I have hitherto followed, as most likely to be satisfactory to the reader, of first stating the learned prelate's objections, and then the remarks which they may seem to require.

' Valla's *Variae Lectiones* have been considered by some, as affording probable evidence of a Greek MS. or MSS. in his possession, which had the seventh verse. Erasmus says of these *Variae Lectiones*: *Quid Laurentius (Valla) legerit, non satis liquet*; "plainly intimating," says Mr. Porson, in one place (p. 36.) "that *it was not clear*, whether Valla had that text in his MSS. or not." If then, *Erasmus*, who published the *Variae Lectiones* from Valla's manuscript, *doubted*, are we authorized to say with Mr. Porson, in another place (p. 34.) that "*it is clear and certain*, that Valla's Greek MSS. *wanted* the verse?" especially as we have not only Erasmus's *non liquet*, but his subsequent acknowledgement, *fieri potuisse, ut Codex Laurentii Vallæ haberet, quod ipsius (Erasmi) Codices non habebant*¹. (*Tracts*, pp. xix, xx.)

the Codex Britannicus is a different copy from the Dublin MS. These notions are, I conceive, altogether erroneous; but the learned prelate has fairly stated that they do not accord with the opinions of other scholars.

¹ See J. Gerhardi Commentatio uberior ad loc. p. 24. ed. 1721. *Bishop Burgess*. — I find this reference to Erasmus in

The Bishop had no small satisfaction, I can easily believe, in bringing together, from Mr. Porson's volume, two sentences which appear to be somewhat at variance. This inconsistency however, if so it must be called, is not peculiar to Mr. Porson; nor is it confined to the opponents of the verse. A critic who was well acquainted with the declaration of Erasmus, and to whose decisions the learned prelate justly attaches great importance, had arrived at the same conclusion with Mr. Porson.—“*Vallam,*” he observed, “in Græcis suis codicibus legisse Dictum, ex ejus silentio *sine ullâ ratione* con-jicitur¹.” Bishop Burgess, indeed, seems fre-

Gerhard's *Dissertatio ex dicto 1 John v. 7.*; which forms one of his *Disputationes Theologicæ*, Jena 1625. For the satisfaction of those who may wish to know something more of Gerhard's sentiments on this subject, I will give two specimens of his opinions. 1. ‘Dictum 1 John v. 7. Ariani, ex quibusdam Codicibus abstulerunt; sed piorum Ecclesiæ Doctorum vigilans industria illud restituit.’—2. ‘Hic Codex Britannicus ob vetustatem tantæ fuit apud Erasmum autoritatis, ut versiculum illum in prioribus editionibus omissum, in posterioribus accuratissimâ curâ (ut ipse scribit) recognitis restituëret. Ex hoc Britannico Codice (inquit) reposuimus quod in nostro dicebatur deesse, ne cui sit ansa calumniandi.’—(so far he was a pious Ecclesiæ doctor)—‘mox tamen ad ingenium rediens, subjicit, tametsi suspicor Codicem illum ad nostros esse correctum. Sed hujus suspicionis causa nulla.’—Ohe, jam satis!

¹ The critic goes on to assign some good reasons for doubting Valla's extreme accuracy in pointing out the variations between the Greek and the Latin copies. “Præterit Valla, etiam versu 6, insignem differentiam; ubi Græcè est τὸ πνεῦμα, Latine *Christus*: et capite ii. priorem partem versûs 14, quâ
Latini

quently disposed to attribute, to Mr. Porson singly, opinions very generally held by those who have written on the controverted text. That, in the present instance, the sentiments of Mr. Porson were in agreement with those of the critic above cited, must have been well known to his Lordship; for the sentence which he has quoted *in part*, appears, when completed, in the following form:—"But that his (Valla's) Greek MSS. wanted it (the 7th verse), is clear and certain, *and fairly admitted by* BENGELIUS." This name will entirely acquit Mr. Porson of any thing like *partiality* in his decision; and afford at least a presumptive proof that his judgement did not rest upon slight grounds. It might be asked, as a matter of curiosity, Why were the five words, expressing the opinion of Bengelius, omitted? In fact, while reading the publications of the learned prelate on this subject, there is one question which almost constantly presents itself to the mind—What is the author's object? It can hardly be to state things as they really are:—it must be to make out a case, at all adventures.

The two sentences, however, which have

Latini carent, sine dubio Græcè legerat Valla, et tamen in pausâ est. Oppido parcas in hanc Epistolam notulas dedit.
Annot. ad 1 John v. 7. Sect. vi. ed. 2.

been thus brought into contrast, may appear to require a few additional remarks.—In the midst of much virulent abuse of Erasmus, Mr. Travis had taxed him with “having given up the whole contest, formally and finally, but in a most uncheerful and disingenuous manner” —from a secret fear of “the argument deducible from Valla’s MSS.” Mr. Porson replied, that far from wishing to keep those MSS. out of sight, Erasmus had affirmed to the last, *Quid Laurentius legerit, non satis liquet*; “plainly meaning that it was not clear whether Valla had this text in his MSS. or not.”—Erasmus had been grievously annoyed by the hostility which his Greek Testament had excited; and having, on the authority of the Codex Britannicus, inserted the verse in his third edition, he would naturally wish to allay the violence of controversy, rather than increase it. When, therefore, we consider the number of zealots who were on the watch for whatever could be turned to his disadvantage, his language conveyed stronger doubts respecting the readings of the Complutensian, as well as of Valla’s MSS. than could perhaps have been expected. But Bengelius and Porson were under no restraint. They could declare without hesitation the conclusions to which they were led by the circumstances of the case. And thus, although

Erasmus might think it prudent to express himself with some uncertainty, *they* ventured to give a decided opinion.

Laurentius Valla is called, by Bellarmine, the precursor of the Lutheran Heresy. Be this as it may, he might certainly with great propriety be denominated the precursor of Erasmus. After the revival of letters, he was the first scholar who wrote critical notes on the New Testament. A fastidious judge of Latin composition—his main object appears to have been, to expose the barbarous phraseology of the Vulgate—the text to which he adapted his Commentary. In some parts of his undertaking, he manifests due diligence; while, in others, his work seems to have been but negligently executed. His remarks upon St. John's Epistle, in particular, are quite desultory—looking as if they had been put down by mere accident. On the fifth chapter he has but three notes. The first is on the words, *Et hi tres unum sunt*; on which he observes—“Gr. *Et hi tres in unum sunt, εἰς τὸ ἓν εἰσι.*” Here, then, is an indication of a difference between the readings of the Greek and the Latin. On examination, we actually find, in the Greek copies, the expression *εἰς τὸ ἓν εἰσι*, and in the Latin copies *unum sunt*. Now, unless we are

resolved to deprive the Art of Criticism of all admixture of common sense, the conclusion is unavoidable, that these are the corresponding passages to which Valla referred. We find these corresponding phrases at the close of our eighth verse; and they are the *only* phrases which we *can* find, answering to Valla's account of them. On what principle, then, are we to enter upon any farther speculations on the subject? Why are we to indulge in wild conjectures whether Valla's manuscripts may not have been altogether different from our own? Why are we to suppose that the note refers to a verse which, in the Greek, is the creature of imagination? Yet so it is. If the note were on the eighth verse, "there could be *no doubt*," says the learned prelate in allusion to the *non satis liquet* of Erasmus, "how Valla read the Greek of the eighth verse."—Allowing this to be true, there might still be doubts respecting the *seventh* verse, the subject under consideration.—But "it appears," says his Lordship, "to follow from Valla's silence, that the seventh verse was in his Greek MSS. as well as in the Latin."—If we are to take Valla's silence as a proof of the agreement between his Greek and Latin copies, he certainly possessed the most extraordinary set of manuscripts that ever fell to the lot of man. But,

to say the truth, it would be injustice to suppose that those persons who infer an agreement in the reading, where Valla does not indicate a difference, are very conversant with Valla's Annotations¹.

¹ Valla's Commentary was first published, by Erasmus, in 1505. For the convenience of those who may feel some interest in the subject, I will here give *the whole* of his Notes on the first Epistle of St. John.

I JOHN i.

1. *Quod fuit ab initio. Cur non Quod erat, ἦν, sicut in Evangelio, i. 1. In principio erat Verbum, ἦν?*

I JOHN ii.

4. *Qui dicit se nosse Deum. Aliquis confidens hunc emendavit locum, pro eum scribens Deum. Nam Græcè ita est, Qui dicit, Novi eum, ἔγνωκα αὐτόν.*

14. *Scribo vobis, infantes, quia cognovistis Patrem. Quis ad infantes scribit? Cur non potius, Scribo vobis, pueri, aut Scribo vobis, filii, aut filioli, παῖδια, quemadmodum paulò post transfert, Filioli, novissima hora est, παῖδια?*

16. *Et superbia vitæ. Non minus aptè transferri posset facultatum, βίον. Nam nunc non ea vita quâ spiritum ducimus intelligenda est, sed quam postea idem transfert aliter in hâc Epistolâ, iii. 17. Qui habuerit substantiam mundi, βίον. Facultates et substantia nunc idem sunt.*

18. *Quia Antichristus venit. Præsentis temporis est venit, ἔρχεται.*

21. *Non scripsi vobis quasi ignorantibus veritatem, sed quasi scientibus eam. Gr. Non scripsi vobis quia nescitis veritatem, sed quia scitis eam, ὅτι οἴδατε. Hoc annotavi propter illud quasi secundo loco malè positum.*

27. *Unctionem quam accepistis ab eo, maneat in vobis. Unctio dicendum fuit: nam Græcè nominativus casus est, etsi propter neutralitatem generis anceps, χρίσμα.*

I JOHN iii.

1. *Ut filii Dei nominemur, et simus. Non legitur Græcè et simus.*

In the second edition of his Letters, Mr. Travis had stated, as an undoubted fact, that Valla's note was written upon the close of the seventh verse. From Mr. Porson's remarks on this point, he seems to have acquired other notions. He rectified the mistake into which he had fallen; and, in this instance, stepping beyond the bounds within which he had usually confined himself, he resolved, by the public confession of an error, to secure the praise of magnanimity. "The substitution," he proclaims in the preface to his third edition, "of the

1 JOHN iv.

3. *Et omnis spiritus qui solvit Jesum, ex Deo non est: et hic est Antichristus, de quo audistis quoniam venit.* Græcè non est solvit, sed non confitetur, μη ὁμολογεῖ. Nec Antichristus, sed Antichristi; videlicet hic spiritus, quod Græcè est neutri generis, καὶ τοῦτό ἐστὶ τὸ τοῦ ἀντιχρίστου, h. e. *Et hic est Antichristi spiritus: vel potius, Et hoc est Antichristi, i. proprium Antichristi.* Qui quod venit audistis, legendum est, non de quo, ὃ ἀκηκόατε, ὅτι ἔρχεται.

4. *Vicistis eum.* Eos legendum est, αὐτοὺς.

20. *Qui enim non diligit fratrem suum, quem videt, Deum, quem non videt, quomodo potest diligere?* In utroque legendum est vidit, ἑώρακε.

1 JOHN v.

8. *Et hi tres unum sunt.* Gr. *Et hi tres in unum sunt, εἰς τὸ ἓν εἰσι.*

16, 17. *Est peccatum ad mortem: non pro illo dico ut roget quis. Omnis iniquitas peccatum est; et est peccatum ad mortem.* In hoc secundo addenda negatio est, legendumque sic, *et est peccatum non ad mortem, καὶ ἐστὶν ἁμαρτία οὐ πρὸς θάνατον.*

18. *Sed generatio Dei conservat eum.* Gr. *Sed genitus ex Deo conservat seipsum, ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ τηρεῖ ἑαυτόν.*

seventh in the place of the eighth verse, in the argument as to Valla's MSS., and the assumption that the Latin MSS. read *in unum sunt*, in the concluding clause of the eighth verse—were errors which call for, and they now receive, an open and distinct acknowledgement.”

Notwithstanding all this, the learned prelate thinks that Valla's MSS. might have had the seventh verse, with *εἰς τὸ ἕν εἰσι*. And this he infers from the Complutensian reading, which is manifestly the clause of the eighth verse transferred to the seventh:—from certain Greek fragments, which were derived from the eighth:—and from the text of a MS. in the Escorial, some traces of which he has had the good fortune to discover. An aged Greek manuscript, witnessing the existence of the seventh verse, is no every day occurrence. Of this matter the learned prelate shall give his own account; and therefore let him who has been induced to proceed with me thus far—now read and perpend.

‘But we may readily concur with Erasmus, that it is not sufficiently clear how Valla read the passage; and may save ourselves the trouble of seeking any further for a solution of the difficulty,

if there be a MS. in the Escorial, which, as it seems, according to Sabatier, has the *Greek text* of the seventh verse. Sabatier's words at the close of his note on the passage are these:—"In Bibliis Philippi Secundi: 'Ὅτι τρεῖς ὁ πατήρ καὶ ὁ λόγος καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσι. Καὶ τρεῖς μαρτυροῦντες ἐπὶ τῆς γῆς, τὸ πνεῦμα τὸ αἷμα. Reliqua desunt:" without a single observation on the words so quoted. *Biblia Philippi Secundi* can mean only the Antwerp Polyglot, printed under the sanction of Philip the Second, or a MS. or MSS. in the Library of the Escorial, which was built by Philip the Second, in the year 1563. It is not the former, for that contains the entire unbroken reading of the Complutensian edition. It is not so surprising that there should be a MS. in the Escorial, which has that reading, as that Sabatier's apparent quotation of it, so long since as 1743, should not have been contradicted, or canvassed, or noticed by the opponents or advocates of the verse; or that the possessor of this "pearl of great price," if genuine, should have "cast it before" the public, with so much indifference.' (*Tracts*, p. xxii.)

The subject of the preceding paragraph has all the advantage of obscurity. There is a haze, spread around it, which perplexes the understanding, and favours the operations of fancy.—On first reading the paragraph, and for some time afterwards, I was much at a loss with regard to its interpretation. I had not access

to the work of Sabatier; and I did not recollect that the learned prelate had published, in his volume of ‘Adnotationes in 1 John v. 7,’ Sabatier’s note on the text. That note rendered the whole matter perfectly intelligible.

It was Sabatier’s object, in his *Bibliorum Sacrorum Latinæ Versiones Antiquæ, seu Vetus Italica*, to collect, from the earliest of the Latin Fathers and other sources, the Old Latin Version of the Scriptures. On arriving at the fifth chapter of the Epistle of St. John, he gave the seventh and eighth verses from Vigilius Tapsensis¹, who lived towards the end of the fifth century. At the close of a long note, containing the usual arguments in favour of the disputed text, we find him writing in the following manner.—“Nunc ad textum Latinum

¹ Sabatier of course availed himself of what he considered the earliest and best authority for the passage—which he held to be genuine. The learned prelate, however, is extremely discontented with the preference shewn to Vigilius Tapsensis. ‘Sabatier has very injudiciously composed the text of the controverted passage from Vigilius Tapsensis, who not only inverts the order of the two verses, but gives the eighth disfigured by *caro* and *in nobis*; instead of taking Eucherius as his guide for the order of the verses, and the Pseudo-Cyprian, or Ambrosius, or Augustine, for the reading of the eighth verse.’ (*Tracts*, p. l.) As an authority for a Scriptural reading, Vigilius is not to be boasted of; but, at any rate, he is as good as Eucherius, considering the state in which the works of Eucherius have come down to us.

redeo, prolatum scilicet e Vigilio Tapsensi : His duobus versiculis *Græcum hodiernum* sic respondet ; "Οτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. Deinde ; καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ; τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. *In Bibliis Philippi Secundi* ; "Οτι τρεῖς ὁ πατήρ, καὶ ὁ λόγος καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσι. Καὶ τρεῖς μαρτυροῦντες ἐπὶ τῆς γῆς· τὸ πνεῦμα καὶ τὸ αἷμα. *Reliqua desunt.*"—It appears, therefore, that after stating from what source he had derived the passage of St. John, Sabatier informs his readers what is the corresponding Greek text. Now the Greek text appears in two forms—that of the Common Greek Testaments, and that of the Complutensian edition. He gives the first of these forms complete ; and then, the latter—from the Antwerp Polyglot—with such omissions, of words common to both, as would render the variations most obvious. On this plan, we have first ὁ πατήρ, ὁ λόγος, then ὁ πατήρ καὶ ὁ λόγος :—first, καὶ οὗτοι οἱ τρεῖς ἓν εἰσι, then καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσι :—first, ἐν τῇ γῆ, then ἐπὶ τῆς γῆς :—first, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν, then *Reliqua desunt.*

It is not in the power of man to deduce more than has now been deduced, from the

passage of Sabatier. What, then, is the consequence? In a moment, an imaginary diamond is converted into an ordinary pebble;— a visionary manuscript, containing the seventh verse, is metamorphosed into the substantial Antwerp Polyglot. And thus, we are once more led to lament, with Mr. Porson, that while there are so many real, visible, tangible, legible manuscripts which want the verse, those aërial scrolls which are thought to contain it ungratefully beguile their votaries at a distance—

— nec mortales dignantur visere cœtus,
Nec se contingi patiuntur lumine claro.

The truth of the matter, however, in the case just considered, is most palpable. It could be mistaken only by a mind more than usually affected by that hallucination, which seems to haunt the advocates of the controverted text.

When writing the note in page 94, I had no intention to enter upon the consideration of the Greek Scholia there mentioned; but, on second thoughts, I will here give a very few remarks upon them, and thus bring to a close these observations on Greek manuscripts and Greek writers.

In the note just referred to, we find that Bengelius, conceiving from Simon's account that the eighth verse, as it appeared in the MS. numbered 2247, contained the words $\acute{\epsilon}\nu\ \tau\eta\ \gamma\eta$, concluded that it had been interpolated from the Latin. His conclusion, which partly originated in his opinion that the Greeks had not applied the eighth verse to the Trinity, was not unfairly drawn; and he very plausibly conjectured that the two marginal Scholia on the verse might have been derived from the same source. As, however, the words $\acute{\epsilon}\nu\ \tau\eta\ \gamma\eta$ do not exist in the MS. these inferences at once fall to the ground.—Simon, although unable to discover the seventh verse in any Greek MS. which he had examined, seems to have thought that it might possibly be found in some of the later copies. He had, besides, a great unwillingness to admit that the Greek MSS. had been interpolated from the Latin. Hence arose *his* notion that the verse, after having been modelled from the marginal Scholia on the eighth, had at last found its way into the text¹.—"Mill," according to Bishop Burgess, "was of opinion, that instead of the text originating in the Scholia, the Scholia were fragments of the lost text." This opinion, if

¹ See p. 93.

clearly expressed in his Prolegomena, or the note on 1 John v. 7. has escaped my observation¹; but it is of little consequence. Mill indeed appears to have been somewhat embarrassed by his own hypothesis respecting the verse. He supposed that it was wanting in all the MSS. used by the Greek Churches, from the time of St. John till one or two centuries after the age of Athanasius; when it was quoted by a Pseudo-Athanasius—Maximus, or some one else—in this manner: *πρὸς δὲ τούτοις πᾶσιν, Ἰωάννης φάσκει, Καὶ οἱ τρεῖς τὸ ἓν εἰσι.* How then did Maximus become acquainted with the text? The autograph of St. John, it seems, was preserved in Parthia, or somewhere in Asia; from which a *very few* perfect copies were taken. Of these *one or two* migrated into Africa; as appears from the *quotations* of the verse in Tertullian and Cyprian. Maximus indeed, if Cave may be trusted, was but a *doating Monk*. With respect to this matter, however, he achieved more—or had better fortune—than Athanasius, Basil, and Gregory Nazianzen, put

¹ Mill thus declares his notions on the subject: ‘Certe Scholia de quibus agit ejusmodi sunt quæ nequaquam admitti poterant in contextum. Notulæ sunt fateor ex quibus formare posset studiosus aliquis hujusmodi versiculum. Sed a nemine repertum usquam puto Codicem Græcum qui pericopen hanc integram repræsentârît in margine.’ (Not. ad 1 John v. 7. p. 748. ed. 1707.)

together. In the course of his travels—for travel he did—he met with one of the *perfect* copies of St. John's Epistle. If, indeed; I may be allowed to throw out a conjecture of my own—he hit upon it during his five years' sojourn in Africa. The thing to be lamented is, that after he had found the verse, he did not quote it more fully, and more accurately, and to better purpose. That he quoted the verse—if he really did quote it—neither fully nor accurately, is manifest:—"John says, *And the three are one,*" or, "*the one;*" καὶ οἱ τρεῖς τὸ ἓν εἰσι. This was the second—and, if truth may be told, the best—of the four Greek authorities for the verse, produced by Mr. Travis. In his remarks on this authority, Mr. Porson said that—the final clause of the seventh verse being καὶ οὗτοι οἱ τρεῖς ἓν εἰσι, and that of the eighth, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσι—the quotation more nearly resembled the eighth verse than the seventh. He also observed that εἰς in the eighth verse, following τρεῖς, would be easily lost in transcription; and, in fact, that the eighth verse, as it appears in one MS.—and also, as now and then quoted by the Greek writers—presented the clause exactly as Maximus had given it¹. The ten-

¹ Bishop Burgess (*Vind.* p. 40.) mentions "the omission of both the preposition and article" (εἰς τὸ) "in one of the
Moscow

dency of these observations was to render it highly probable that the quotation was from the eighth verse and not the seventh. Mr. Travis, however, was in no wise dismayed. He valiantly replied that the true reading of Maximus was *καὶ οἱ τρεῖς ἔν εισι*, which was that of the seventh verse, as nearly as could be wished. In the third edition of his Letters he thus establishes his position :

‘ The Paris edition, of A. D. 1627, reads *οἱ τρεῖς ἔν εισιν*, as stubbornly as its compeer the

Moscow MSS.” I for some time understood the learned prelate to mean MSS. of the Greek Testament; but I found all the Moscow MSS. agreeing in the common reading of the clause. Indeed it is remarkable how nearly *all* the Greek MSS. agree in that reading. Griesbach gives *εις ἐν* in one MS., and *τὸ ἐν* in another, as variations from the common reading *εις τὸ ἐν*; but I cannot find any notice of a MS. reading *οἱ τρεῖς ἔν εισιν*, in the eighth verse. I now suppose that the learned prelate alluded to the Moscow MSS. of *Euthymius Zigabenus*. Matthæi extracts the passage which may be found in a preceding page (58), as it appears in three MSS. They all present the quotation from St. John, without the seventh verse. Two of them read *καὶ οἱ τρεῖς τὸ ἐν εισιν*, and the third *καὶ οἱ τρεῖς ἔν εισιν*, as the final clause of the eighth verse.

I will take this opportunity to point out a mistake in page 65:—a mistake from mere inadvertency. The extract from Mill—which is correctly printed—gives *καὶ οἱ τρεῖς εις τὸ ἐν εισι*, as the final clause of the *seventh* verse. This error of Mill did not strike me when transcribing the passage; nor did it occur to me when correcting the press. So easily may things somewhat similar be mistaken for each other, when the mind is not attending to their specific differences.

Benedictine edition of A. D. 1698 already cited. So that if there be a single edition of the works of this Father, in which this passage is read *οἱ τρεῖς τὸ ἓν εἰσι*, it may be certainly pronounced beforehand not to have been framed from a number of MSS. collated together, like the Benedictine edition which has just been quoted, but from some one hasty copy of some one hasty and erroneous scribe.' (pp. 146, 147.)¹

Now, I solemnly pledge myself to the truth of the following statement.—I have examined the Paris edition of Athanasius, of 1627, and also the Benedictine edition of 1698; and *they both read, οἱ τρεῖς τὸ ἓν εἰσι*. Moreover, the Benedictine edition gives the various readings of the MSS.; amongst which there is not a vestige of the reading which Mr. Travis so positively and so circumstantially declared to be that of both these editions².—Our indignation at this disreputable proceeding of Mr.

¹ In a note to this passage, there is a reflection, which is manifestly aimed at Mr. Porson. 'Griesbach does not wish to mislead by general expressions, but *honestly confesses, &c.*' It is odd enough that Mr. Travis should, *in this place*, venture to write about *honest confessions*.

² I refer the reader to Vol. I. p. 147. ed. 1627; and to Vol. II. p. 229. ed. 1698.—The passage in question forms part of a feigned *Disputation with Arius*; which is found in the editions of Athanasius, although decided by the learned to have been written some ages after his time. Maximus, to whom it has been assigned, lived in the seventh century.

Travis, is lost in astonishment at his hardi-
hood.

If the most doating monk of the seventh century had been acquainted with this verse, he could not possibly have quoted it to so little purpose as Maximus has quoted St. John. After mentioning, as evidences of the Trinity, Moses teaching the people to bow thrice, Elijah raising the dead at the third breathing, Paul ascending to the third heaven, baptism administered in the three-fold name—he goes on:—
“And in addition to all these things, John says, *And the three are one*¹.” It is, in fact,

¹ I will here give Mr. Porson's version of the passage. ‘Why do the Seraphim, that Isaiah heard cry, Holy, Holy, Holy, neither exceed this number, nor fall short of it? Certainly because it is not lawful for any besides the Trinity to be thus honoured. Why did Moses teach the people to bend their neck and their knees three times on the earth, but to denote the worship of the Trinity in one Godhead? The divine Elijah raises the dead at the third breathing, to shew that no man can be worthy of eternal life, who shall not first receive with reverential faith a co-equal and consubstantial Trinity, which like fire consumes deadly sins.—Neither could Paul otherwise have ascended to the third heaven, unless he had possessed in his heart the indelible and consubstantial faith of the Trinity.—Likewise is not the remission of sins procured by that quickening and sanctifying ablution, without which no man shall see the kingdom of heaven, an ablution given to the faithful in the thrice-blessed name? And besides all these, John says, *And the three are one.*’ (p. 214.)

quite clear that this writer employed *the mere phrase*, as an indication of the Trinity similar to those before enumerated. The words, when so produced, afford a sufficient proof that he knew nothing of the disputed text.

But, according to the learned prelate, the quotation "must belong to the seventh verse;" because it would otherwise imply "a mystical interpretation of the eighth"—a thing "wholly unknown to the Greek Fathers¹." It is easy to lay down a general principle of this kind; which affords a very convenient and summary mode of reasoning, in cases of emergency. Can any one, however, be satisfied with the conclusion—that a given individual Greek writer does not hold a certain opinion—because it has been asserted that *no* Greek writer holds it?—Particular cases must be decided by the circumstances that attend them. With regard to Maximus, there are good reasons for thinking that he quoted the eighth verse; and that person must have a mind very oddly constructed, who hesitates to believe it on account of a general theorem.

The Greek Scholia mentioned by Simon have every appearance of being mystical inter-

¹ *Vind.* pp. 40, 41.

pretations of the eighth verse ; but, in addition to his general position, the learned prelate has produced arguments to shew that they are not so to be considered.

‘ In MS. 2247, of the King’s Library at Paris, opposite to the clause of the eighth verse is this Scholium : *Τουτέστι μια θεοτης, εἰς Θεος*. If there had been any thing previously said of a mystical sense of *πνευμα*, *ὑδωρ* and *αἷμα*, this Scholium might have followed very well from it. But without such mystical application it could never be said of the Spirit, the water, and the blood, “ that is, one Deity, one God.” But applied to the seventh verse, it is an obvious interpretation of *ἐν*.’ (*Vind.* p. 31.)

“ If there had been any thing previously said of a mystical sense of *πνεῦμα*, *ὑδωρ* and *αἷμα*, this scholium might have followed very well from it.”—Now if the reader will refer to the note in p. 93, he will find that, opposite to the *former part* of the verse, in which are the words *πνεῦμα*, *ὑδωρ* and *αἷμα*, there *is* something said of a mystical interpretation of those words : —*τουτέστι, τὸ πνεῦμα τὸ ἅγιον, καὶ ὁ πατήρ, καὶ αὐτὸς ἐαυτοῦ*¹. There is therefore, on the learned

¹. The learned prelate has, more than once, mentioned a conjecture of Maius on this Scholium. For *αὐτὸς ἐαυτοῦ*, Maius would read *ὁ υἱὸς αὐτοῦ*. The change is, of course, without

prelate's own shewing, no pretence for supposing that the second Scholium was not applied to the eighth verse. He goes on, however, to state, in opposition to every kind of evidence, that the Scholium, *τουτέστι, τὸ πνεῦμα τὸ ἅγιον, καὶ ὁ πατήρ, καὶ αὐτὸς ἑαυτοῦ*, appears to have been applied to the seventh verse; but in what way it *can* have been illustrative of *ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα*, is not very intelligible. It is, indeed, a curious fact, that the reasoning by which the disputed verse is supported requires us to believe that almost every thing, which is brought into discussion, is, in reality, the direct contrary to what it appears to be.

Amongst the Greek MSS. at Moscow, there is one which Matthæi preferred, as he said, to fifty others. This MS. agrees with all other MSS. in the reading of the controverted passage. It abounds in curious Scholia; two of which I will give from Matthæi's edition of the Greek Testament. To the words *καὶ τὸ πνεῦμα* in the sixth verse, there is the following note: *τὸ πνεῦμα, Θεός. εἰπὼν γὰρ, τὸ πνεῦμα μαρτυρεῖν, ἐπήγαγεν ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστί.*

out authority; and indeed is manifestly wrong. *Αὐτὸς ἑαυτοῦ* corresponds to *αἷμα*, and indicates Our Lord's witness *of himself*, by his blood.

“ Ecce,” says Matthæi, “ theologum Orthodoxum ! Et tamen idem ille non agnoscit locum de tribus testibus in cœlo.” To the words ὅτι τρεῖς, the following: τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ ὕδωρ—τὸ αἷμα—τὸ πνεῦμα—οἱ τρεῖς δὲ εἶπε, ἀρσενικῶς, ὅτι σύμβολα ταῦτα τῆς θεότητος¹. Here, then, we find a Greek writer maintaining that the Spirit, the water, and the blood are *Symbols of the Godhead*. And yet, it is laid down, as a general proposition, that “ a mystical interpretation of the eighth verse was unknown to the Greek Fathers.”

Enough, and perhaps more than enough, has now been stated in relation to Greek manuscripts and Greek writers. It is time to discuss the Latin Version, Latin manuscripts, and Latin writers.

¹ The entire Scholium is long ; and to save trouble I have contracted it. Nothing, however, of importance to the present subject is omitted.—In pp. 46—48, some remarks have already occurred, on the connection of the masculine numeral, τρεῖς, with the neuters, τὸ πνεῦμα, κ. τ. εἶ.

SECTION III.

Mr. Porson's opinions in relation to the Old Latin Version, and the vouchers for its readings, Tertullian and Cyprian—the Manuscripts of the Latin Vulgate—the Prologue to the Canonical Epistles—and Walafrid Strabo.

GRIESBACH, towards the close of his *Diatrise* on the disputed text, expresses his conviction that the seventh verse rests upon the authority of Vigilius Tapsensis. “Igitur comma controversum septimum præcipue, ne dicam unice, nititur testimonio, fide et auctoritate Vigilii Tapsensis, et librorum huic attributorum auctori, ante quem nemo clare id excitavit.” There is, indeed, the contemporary authority of the Confession of Faith, presented by the African Bishops at the Council of Hunneric; but Griesbach seems to agree with Bengelius, in thinking that this Confession resolves itself into the authority of Vigilius¹.—Bishop Burgess appears to have had two objects in drawing

¹ I ought, perhaps, rather to have said, The writer of the treatise *De Trinitate*. This treatise, and that *Contra Variandum* (from which Sabatier took the 7th verse) have been attributed to Vigilius. But these are points of great uncertainty.

up his ‘Vindication of 1 John v. 7:’—to subvert this decision of Griesbach—and to establish the verse on the strength of its internal evidence. We have already seen that Sabatier, a man thoroughly acquainted with the Latin Fathers, and also a strenuous advocate for the verse, depended upon Vigilius Tapsensis, for the reading of the passage; and we now see that this could not be very agreeable to the learned prelate. Eucherius, whom he greatly prefers to Vigilius, had certainly an advantage of about fifty years, in point of antiquity; but then, his writings, as will hereafter appear, have been so grossly interpolated, that they can claim but little attention in a Critical inquiry. After some remarks in favour of Eucherius, the learned prelate thus introduces the leading subject of the present section: viz.

1. Mr. Porson’s opinions relating to the Old Latin Version, and the vouchers for its readings, Tertullian and Cyprian.

‘Even if Eucherius had not quoted the verse, still it does not rest on the authority of Vigilius Tapsensis, but on Jerome, according to Sir Isaac Newton¹; and not on him, but on Cyprian, if we

¹ This is the fourth time at least, in the course of the Vindication—(see pp. 7, 48, 51)—that Newton’s sentiments respecting Jerome have been thus alluded to:—with what degree

may credit one whose learning and acuteness were respected by Griesbach. In the tenth of his Letters to Mr. Travis, Mr. Porson says, "upon Cyprian therefore *the whole labour* of supporting the verse is devolved;" (p. 247.) which carries the inquiry at least two centuries higher than the time of Vigilius Tapsensis. Nor does the verse rest even on the authority of Cyprian; for Mr. Porson says in his sixth Letter (p. 138.) "I need not tell you, Sir, because you must deny, nor need I tell the learned, because they cannot but know, that the *chief support of this contested verse is the authority of the Vulgate,*" which he has just before called "*the main prop and pillar*" of Mr. Travis's cause." Here we ascend to the end of the second century, the age of Tertullian; who appears from his writings to have found the verse in his copy of the Latin Version. Nor indeed does it depend on this Vulgate, but rather on the Old Italic Version, which was in use before the Vulgate: "Why must this version (the Old Italic) be pressed into the service?" says Mr. Porson. "Because it is cited by the writers who lived before Jerome." (p. 137.) And this brings us again to Tertullian, Cyprian and Phœbadius. For the old Italic "Version ultimately resolves itself into the authority of those writers." (*Ibid.*) (*Vind.* pp. 92, 93.)

The *circular* reasoning of the preceding

degree of accuracy, the reader shall, by and by, be enabled to judge.

paragraph — from Cyprian round to Cyprian again—is not more remarkable than the manner in which scattered sentences are collected from Mr. Porson's volume; for the purpose, as it should seem, of making him appear to write something very like nonsense. The best reply to the paragraph will be, to state Mr. Porson's real sentiments, on the subjects to which it relates.

The Latin Version of the New Testament has usually been considered in two points of view—as it existed previously to Jerome's recension in the fourth century, and as it existed subsequently. There is reason to believe that a particular translation had by degrees acquired an almost universal authority in the Western Church, in the age of Jerome. This translation, whether then called *Versio Usitata*, or, *Versio Communis*, or, *Versio Vulgaris*, has in modern times been entitled, *Versio Italica*, and *Versio Antiqua*; and in our own language, most frequently, *the Old Italic*. Our present Latin MSS. are supposed to exhibit this version, as revised by Jerome; and the text derived from them we call *the Vulgate*.—Now Mr. Travis had affirmed that the Old Italic Version, as well as the Vulgate, contained the disputed verse. “Pray, Sir,” says Mr. Porson (p. 137.),

“ where is this Italic version to be found? Not in manuscripts; for you say that there is not a single manuscript of it now certainly known to exist in the world. Why, then, must it be pressed into the service? Because it is cited by the writers who lived before Jerome. This version, therefore, ultimately resolves itself into the authority of those writers.” And thus, for the readings of the Latin Version down to the age of Jerome, there was only the evidence of the writers prior to Jerome. Of those writers, Tertullian and Cyprian had been adduced in favour of the verse; and therefore he considered *them* as the representatives of the Old Italic Version.—The Latin evidence for the verse, subsequent to the time of Jerome, being divided into *two* parts—the manuscripts of the Vulgate, and the authors who have quoted it—those two parts Mr. Porson examined separately. So just and obvious were the distinctions which had been made, with regard to the Latin Version. But those distinctions seem to have been obliterated, in the preceding extract.

In the first part of the extract, it appears to be stated, as Mr. Porson’s opinion, that the seventh verse is really sanctioned by the authority of Cyprian. Now it must be recollected

that, in the times previous to the age of Jerome, there were two, and only two, witnesses, whose evidence in favour of the verse was to be considered—Tertullian and Cyprian. Mr. Porson first shewed, very distinctly, that Tertullian did *not* quote the verse¹. One of the two witnesses, therefore, having been set aside, he observed that “upon *Cyprian* the whole labour of supporting the verse was devolved;”—evidently meaning that, with regard to the period of which he was treating, if the verse had *any* evidence in its favour, it must be that of Cyprian; which he then proceeded to examine. This examination, which was conducted with some minuteness, led him to the conclusion,

¹ In passing from Cyprian to Tertullian (p. 247.) Mr. Porson just mentions Phœbadius, a Latin writer of the fourth century. He mentions him (out of chronological order) as a mere imitator of Tertullian; whose evidence would require no farther consideration. This will account for the Bishop's connecting the name of Phœbadius with those of Tertullian and Cyprian, at the close of the preceding extract.

As Bishop Burgess has not attempted to weaken the force of Mr. Porson's remarks upon the supposed references to the disputed verse by Tertullian and Cyprian, it is needless to produce any thing in their defence. Let me, however, take this opportunity to recommend to the reader's attention some very excellent observations, by the present Bishop of Bristol, upon the passage of Tertullian which is generally adduced in this controversy. They are found in pp. 543—546 of his ‘*Ecclesiastical History of the second and third Centuries, illustrated from the writings of Tertullian:*’—a work which *scholars* will admire for the learning, the acuteness, the accuracy, and the impartiality which it exhibits.

that Cyprian, instead of quoting the seventh verse, had learned, from his master Tertullian, to apply to the Trinity the final clause of the eighth. So far was Mr. Porson from allowing that the disputed verse had the authority of Cyprian to rest upon.

Mr. Porson having mentioned "the authority of the Vulgate" as "the chief support of the contested verse," Bishop Burgess takes it for granted that "the *chief* support" is quite equivalent to an *effectual* support; and, in spite of the distinction laid down between the Old Latin Version and the Vulgate, he at once infers that the verse existed in the Latin Version, at the end of the second century. When incorrect reasoning is applied to unsound premises, we are at no loss to know what degree of credit is due to the conclusion.—But Mr. Porson himself, if we may believe the learned prelate, "allowed that the verse might have been extant in the Latin copies, at the end of the second century." This, it seems, is to be collected from the following passage of the Letters to Mr. Travis. "Allowing that this verse had been extant in the Vulgate even from the end of the second century, and without any of these suspicious appearances, is the merit of this version so high as to ratify and

render genuine every word and sentence in which its MSS. conspire? Was it in no place corrupted in the days of Tertullian and Cyprian?" (p. 143.)—Is the Bishop, then, not aware that, in the course of argument, a point is frequently conceded, not because it is thought well founded, but for the purpose of shewing an opponent how little it would avail him? And is it not most obvious that such was Mr. Porson's design, in the preceding instance?

There is, in the part of the 'Vindication' now under review, an expression of Mr. Porson, respecting Cyprian, upon which the Bishop animadverts in a very singular manner.

'To the passage of Cyprian it has been objected that "ever since the days of Simon, it has been made a question whether Cyprian quotes our present seventh verse, or only applies the eighth, by a mystical interpretation, to the Trinity." Mr. Porson, who makes this observation, should have added that it was not made a question by Ittigius, Smith, Maius, Grabe, Mill, Pfaffius, or Bengelius, who rejected the supposition as the groundless notion of Facundus.' (p. 104.)

Mr. Porson's statement, that the point had been "made a question," *implied*, according to common apprehension, that there were persons

who held the affirmative, as well as those who maintained the negative. If the opinions of mankind had been only on one side, there could have been no question at all.

In considering the testimony of Tertullian and Cyprian, there were two points to be taken into account:—whether they had appealed to the verse—and whether such appeal would establish its authority. Mr. Porson, as we have already seen, contended that they had *not* appealed to the verse. He moreover produced several instances, and he might have produced many more, in which they had given, as quotations from the Sacred Writings, passages which no one, who receives our present Scriptures, can possibly believe to be genuine. Notwithstanding all this, the learned prelate, holding that the disputed verse was referred to by Tertullian and Cyprian, again and again repeats the opinion of Mill, that they “would not have cited the verse, or which is the same thing alluded to it, if they had not read it in their Greek copies.” Arguments of this kind, not requiring any particular reply, leave me at liberty to proceed to the next subject of the present section.

2. Mr. Porson’s opinions respecting the manuscripts of the Latin Vulgate.

Mr. Porson commenced his observations on the Latin MSS. with queries of the following kind:—"Is the Vulgate eminently free from interpolations? Do all the MSS. agree, in retaining the disputed text? Do the MSS. which retain the seventh and eighth verses present them without important alterations, omissions, or additions? Is the seventh verse constantly from the hand of the original scribe; without rasures, interpolations, or marginal insertions? Are the MSS. which retain the verse, the oldest and the best?"—He knew that no one, who was at all acquainted with the subject, would venture to answer any of these questions in the affirmative; and thus it appeared, in the very outset of his inquiry, that the evidence of the Vulgate was justly liable to great suspicion. Mr. Porson then gave an account of about fifty MSS. which he had collated¹:—all of them retaining the seventh verse; but under a remarkable variety of forms and circumstances. His inference was, "that a passage which so often adds, omits, or alters particular words; which now precedes, now follows the unsuspected part of the text; which is sometimes seen in the body of the work, sometimes in the margin; sometimes by the same, and

¹ These were chiefly, I believe, MSS. which he found in the Libraries at Cambridge.

sometimes by a different hand, and sometimes after a rasure"—may fairly warrant a disbelief of its genuineness.—After alluding to the corruption of the Latin version even in the earliest ages, and producing readings, universally sanctioned by the Latin MSS., which Bishop Burgess himself will not undertake to defend—Mr. Porson concluded that it must be a hazardous proceeding, to rely upon such a version, in opposition to all the Greek MSS. now known to exist. Such was his conclusion, on the supposition that the seventh verse appeared, in some shape or other, in *every* Latin copy. The truth, however, is that although a very great majority of the Latin MSS. retain the verse, yet some of the oldest and most correct omit it. Of copies which omit the verse, Mr. Porson mentions twenty-five enumerated by Wetstein, one adduced by Griesbach, two in the British Museum, and one described by Casley¹. He gives some account of the passage, as it is read in the three last—probably from personal inspection; and with regard to the rest, he seems to rely upon Wetstein and Griesbach. As those critics have not stated the smaller variations of the MSS. in question, Mr. Porson expresses his willingness that, if any of them add *in terrâ*

¹ Catalogue of the Manuscripts of the King's Library. 1734.

in the eighth verse, they may be struck off the list.—He finally adverts to a Latin Lectionary, reputed to be 1200 years old, which omits the heavenly witnesses; and, as an evidence of its correctness, omits also an interpolation, (1 Pet. iii. 22.) from which there is reason to doubt whether any other Latin copy now extant is exempt.—These topics, and others closely connected with them, occupy twenty pages (136—156) of the Letters to Mr. Travis; and I will venture to say that, throughout the whole of this discussion, Mr. Porson is entitled to the confidence of his readers, not merely for the soundness of his criticism, but for that fairness of statement which is the result of conscientious integrity.—Let us now consider the objections which have been raised to his representations of the subject.

Bishop Burgess, in his ‘Tracts and Observations on 1 John v. 7.’ has favoured the world with a ‘List of the MSS. of the Vulgate in the British Museum;’ giving their readings of the passage in question. From this List, it appears that, of eighty-four manuscripts which contain the Catholic Epistles, there are twelve which omit the seventh verse; and that, of these twelve, there are eight which read *in terrá*, in the eighth verse. On these facts, the

learned prelate grounds his opposition to Mr. Porson's statements.

Mr. Porson, when treating of the (29) Latin MSS. which have already been alluded to as omitting the seventh verse, observes in a note, 'If any of these MSS. add *in terrá*, as perhaps one or two may, I am content they should be struck off the list.' On this, the learned prelate remarks—'We may add—off the list of *opponents*, and transferred to that of *advocates* for the seventh verse.'—Again, 'Mr. Porson was aware of the importance of the words *in terrá*, as an evidence of the absent seventh verse, by their^{*} relation to the words *in cælo*. He therefore says in another place (p. 394.) "Since the defenders of the verse may in this case, urge with some plausibility the *homœoteleuton*, I am content, as I have before said, that all such Latin MSS. be neutral."—This was an ingenious piece of policy in Mr. Porson, to dispose of a palpable evidence of the seventh verse, obtained from MSS. which omit that verse.'—Mr. Porson was as much above employing 'an ingenious piece of policy' in his critical inquiries, as Bishop Burgess *ought* to have been above suspecting him of it. Why are these MSS. to be produced as evidence for the verse? Do the words *in terrá* prove beyond dispute

that the seventh verse was lost from the error of the scribe? In one MS.¹ those words appear

¹ 'The celebrated MS. of Vauxcelles, supposed to be Alcuin's, has in the text the eighth verse (without the seventh) with *in terrâ* interlined; but by the first hand, according to Vitali, as quoted by Mr. Porson, p. 147. But the verse is given by Birch in his *Variæ Lectiones* (Haunia, 1798.) with *in terrâ*, and without any notice of interlineation.' *Bp. Burgess*.—The truth seems to be, that Birch, not regarding the minute variations, gives the verse according to the common reading, 'Quoniam tres sunt qui testimonium dant in terrâ, &c. ;'—while Vitali, attending to the precise expression, thus presents it—'Quoniam tres sunt (*in terrâ* non leguntur in textu sed in superiori parte lineæ) qui testimonium dant, &c.' Under such circumstances, is it not certain that Vitali's lection is the correct one?—Besides, Vitali was a Roman; and most probably well acquainted with the Vauxcelles MSS. Birch's note on 1 John v. 7. is found in his *Variæ Lectiones* of the Epistles, published in 1798; and in the second edition (1801) of his *Prolegomena* to the Gospels, he mentions, as he had done in the first (1788), that there were four of the Vauxcelles MSS. (marked B. 133; C. 61; C. 73; F. 90.) which he had examined; adding—'Reliquos hujus Bibliothecæ codices, quia nobis ut inspiceremus et tractaremus non contigit, omittimus.' Of the MS. therefore, described by Vitali, which is marked B. 6, Birch did not write from actual inspection.—If the reader is not yet convinced that Vitali's account of the matter is to be relied upon, I will now produce an argument which *will* convince him, however sceptical he may be.—In the margin of the Vauxcelles MS. there is a comment on the 8th verse, very much in the shape of the 7th: 'Sicut tres sunt qui testimonium dant in cœlo, &c.' This annotation is stated by Vitali to be from the hand of the original scribe. Birch, on the contrary affirms, but I know not on what authority, that it is written with different ink, and in a more modern character; and he assigns the following reason why Vitali adopted the opinion just mentioned. 'Auctoritatem Vulgatæ Latinæ Versionis defensurus, *non potuit concederë,*

to have been interlined by the scribe himself. His attention, then, was called to the passage; and consequently we are warranted in concluding that the MS. which he copied had *not* the seventh verse:—perhaps we may infer that it had *in terrá* in the margin.—In another MS. the words *in terrá* are inclosed in brackets. Here, again, is a brand upon the words as a dubious reading; and, at the same time, an indication that the seventh verse was not accidentally omitted.—When those words appear without any distinguishing marks, the seventh may have been lost from the *homœoteleuton*; or the exemplar may have been accurately copied; or *in terrá* may have been inserted from the margin. Those persons, in fact, who suppose, what the circumstances of the case render in the highest degree probable, that both the seventh verse and *in terrá* originally existed as marginal scholia, believe that *in*

concedere, verba quæ genuina statuit ECCLESIA PAPALIS, desiderari in codice antiquo, inlyto, versionis vulgatæ. Now it certainly was of consequence to maintain the genuineness of the words *in terrá*, as well as to declare the antiquity of the annotation. No one, in fact, will pretend to believe that a true son of the Church would have distinctly told the world that the words *in terrá* appeared as an interlineation, had they really formed part of the text!—See *Vitali's* account of the Vauxcelles MS. in Blanchini's *Evangeliarium Quadruplex*, Part I. p. DLXVII. Birch erroneously attributes the account to *Blanchini*.

terrâ first gained admission into the text; and thus account for the appearance of those words, in MSS. which have not the seventh verse. The learned prelate may therefore, if he pleases, consider Mr. Porson's proposal, that such MSS. should be deemed neutral, as "an ingenious piece of policy;" but by the world at large it will, I imagine, be thought nothing more than plain and honest dealing.—But it is also alleged that 'the learned Professor need not have spoken so doubtfully of the MSS. which retain *in terrâ* in the eighth verse—"perhaps one or two," out of twenty-nine. There are in the British Museum twelve MSS. which omit the seventh verse, and eight of them retain *in terrâ*.'—Mr. Porson having taken the trouble to collate at least fifty MSS. of the Vulgate, mainly depended upon Wetstein and Griesbach, for his knowledge of the rest. Now, I would ask, Was he not sufficiently diligent in acquiring information? Has he deduced any consequences unwarranted by the information he had acquired? If Mr. Porson had examined the eighty-four MSS. contained in his Lordship's List, he would, I dare say, have arrived at very just conclusions. If a greater number than he expected, of the MSS. which omit the seventh verse, retain *in terrâ*—it is also worth observing that, of the whole collection

of MSS., a larger portion, than he supposed, omit the seventh verse. Mr. Porson conjectured that one in forty or fifty might omit the verse; whereas, twelve out of eighty-four omit it, and four of these are free from *in terrâ* in the eighth verse.

From the list of Latin MSS. published by Bishop Burgess, I will state the number assigned to each century, and the readings by which they are distinguished.

- 3 of Cent. viii. Two omit the 7th verse.
 1 ——— ix. Omits; but reads (*in terrâ*) in brackets.
 1 of Cent. x. Omits; but reads *in terrâ*.
 1 ——— xi. Inverts the order of the verses.
 2 ——— xii. Invert the order.
 12 ——— xiii. Two omit the 7th; but read *in terrâ*.
 39 ——— xiv. Three omit the 7th; but two read *in terrâ*.
 4 ——— xv. Retain the verse.
 1 ——— xvi. Retains the verse.
 20 No date. Three omit the verse; but one has it in the margin, and two read *in terrâ*.

With regard, therefore, to the MSS. now collated¹, we perceive that the copies of the

¹ The MSS. which *agree in their readings* are here classed together. Their ages are not always given, because not always mentioned in the List from which they are taken. For instance, among the twenty-three first enumerated, seven are without

eighth, ninth, and tenth centuries, one copy only excepted, omit the seventh verse. In

without date. The ages of manuscripts are in some cases not easily determined.

- 72 MSS. retain the 7th verse ; of which
- 23 Give the common reading (3 of the 13th century ; 10 of the 14th ; 2 of 15th ; 1 of 16th).
 - 1 Reads *Filius* for *Verbum* (14th).
 - 28 Omit the clause of the 8th (4 of 13th ; 19 of 14th ; 1 with Anno 790 *printed* on the back).
 - 1 Omits the clause of the 8th, and connects the clause of the 7th with the beginning of the 8th (14th Cent.).
 - 1 Omits the clause of the 7th (from 14th to 16th).
 - 1 Omits as the last, and reads *Filius*.
 - 5 Invert the order of the verses (11th ; 14th ; 15th).
 - 5 Invert ; omitting the clause of the 8th (12th, 13th and 2 of 14th).
 - 4 Invert ; and read *Filius* (2 of 13th ; 1 of 15th).
 - 1 Inverts, beginning the 8th with *Et*, and the 7th with *quoniam*. (12th Cent.).
 - 1 Inverts ; omits the clause of the 8th, and reads *Filius*.
 - 1 Omits the 8th verse (14th Cent.).
 - 12 Omit the 7th verse ; of which
 - 3 Agree with the Greek MSS. (2 of 8th ; 1 of 14th).
 - 1 Agrees with the Greek ; but has the 7th verse in the margin.
 - 1 Has (*in terrâ*) in brackets (9th Cent.).
 - 1 Reads *in terrâ*.
 - 6 Read *in terrâ*, and omit the clause of the 8th (2 of 13th ; 2 of 14th ; one has Anno 998 *printed* on the back).

One of the preceding MSS., it will be remarked, retains the 7th verse, and omits the 8th. On this omission the learned prelate dwells with great satisfaction ; referring, at the same time, to a similar circumstance, recorded by Vallarsius, with regard to a Latin MS. at Verona. Vallarsius announced this omission as something quite new (*non dictum prius*) ; and as
affording

the eighth century the omission is complete. In the ninth, the verse is still omitted; the words *in terrá*, however, appear—but with the mark of intrusion upon them. The MS. of the tenth century knows nothing of the verse; but reads *in terrá*. The copies of the eleventh and twelfth centuries present the verse; but not in the position finally assigned to it. In the thirteenth and subsequent centuries, very few MSS. omit the seventh verse.—Such is the evidence adduced in behalf of this celebrated passage. Its pretensions, therefore, are manifestly founded, not upon original right, but upon long-continued occupancy. In the court of criticism, however, such pleas are of little avail. The evidence tends to shew that there

affording a striking illustration of the manner in which the 7th verse was lost from *some* Latin, and *all* the Greek MSS. Anxious to please those who delight in facts of this kind—and not insensible to the praise which is due to honest criticism—I will here mention a similar instance of omission; and it will not, I trust, be the less acceptable, because it was pointed out—three centuries ago—by Erasmus. In his note on 1 John v. 7. he thus writes. ‘In codice quem exhibuit publica bibliotheca scholæ Basiliensis, non erat *testimonium Spiritûs, aquæ, et sanguinis.*’—We see, therefore, that what was accidentally lost from three Latin MSS. is preserved by hundreds of others, which have been examined. In the same manner, we may justly infer that if the 7th verse had been omitted in some Greek MSS. it would still have been retained in the great majority of copies. We may also conclude, with no less certainty, that what appears in *no* Greek MS. cannot have been extant in any.

was a time when the verse had *not* possession of the text; and that fact is fatal to its claim.

Having more than once had occasion to censure Mr. Travis for his inaccuracy, I will here state a circumstance which will secure him praise for his diligence. With a view to the question he was discussing, he took the trouble to examine all the MSS. of the Vulgate, in the Royal Library at Paris. Among one hundred and thirty-six, he found, as he relates, but ten that omit the seventh verse. He has, indeed, left us quite in the dark, as to the ages of those ten MSS. This is the more remarkable, because he has given the dates of all the copies; pointing out such as omit the Prologue to the Canonical Epistles¹. Notwith-

¹ It is worth while to observe the relative number of MSS. assigned to the different centuries; and also the near agreement, in this respect, between the MSS. in the British Museum, and those in the Royal Library at Paris. For the purpose of comparison, therefore, I shall here present abstracts from the two lists.

In Brit. Mus.		In Paris Lib.
3	of Cent. viii.	—
1	———— ix.	5
1	———— x.	4
1	———— xi.	3
2	———— xii.	10
12	———— xiii.	23
39	———— xiv.	86
4	———— xv.	5
1	———— xvi.	—
20	Not dated.	—

standing the very limited reliance which can be placed upon Mr. Travis's statements, it is much to be wished that he had taken the trouble to specify the copies in question. When we consider his zeal for the verse, we may perhaps infer, from his silence respecting the ages of the MSS. which omit it, that they are chiefly the oldest. At all events, the intelligence that it is omitted by ten—or, rejecting one half on the supposition of their retaining *in terrâ*, by five—out of one hundred and thirty-six—strengthens the conclusion before drawn, that Mr. Porson's estimate—one in forty or fifty—is rather below the truth. If, indeed, a great numerical majority of copies containing the text could prove that it originally existed in the Latin version, nothing could be wanting to establish the fact. But the character and situation of witnesses must be taken into account, as well as their number; and in the present case, especial attention is due to the most antient we can discover.

Mr. Travis informs us that the Prologue to the Canonical Epistles is omitted by one MS. of the 9th century; three MSS. of the 12th; four of the 13th; and eight of the 14th. *Letters to Mr. Gibbon*, ed. 3. Appendix, pp. 53—57. Mr. Porson gives the following account of the fifty MSS. which he had examined. 'Thirty-four of the MSS. prefix no name; six omitted the Prologue; one had lost the leaf; of two I have made no memorandum: in short I have only set down eight which at once retained the Prologue and attributed it to Jerome.' pp. 291, 292.

Now, in ascending from century to century; we find, as we have already observed, the evidence more and more adverse to the genuineness of the text. Amongst the oldest MSS., however, there are undoubtedly some which retain it. Nor is this surprising. The works of the Latin Fathers seem to indicate that it appeared in the Vulgate, in a few instances, during the latter part of the fifth century; from which period it obtained, by slow degrees, complete possession of the MSS.:—and thus, as we can scarcely assign to any of our existing copies a date prior to the eighth century¹, not one of them might have omitted the disputed text. Under these circumstances, the oldest MSS. confirm the intimations derived from other sources; and exhibit, in a remarkable manner, the progressive encroachments of a passage which, either from design or by accident, had gained a late admission into the Latin version. Much stress, indeed, has been laid upon the probable loss of the text in early ages, as well from the Greek as the Latin copies, through the *homæoteleuton*;—that is, upon the casual omission of all that connects

¹ It is the opinion of many persons well acquainted with such matters, that the ages of the Latin MSS. are frequently overstated. Of the MSS. in particular, which are assigned to the eighth century, very few, I suspect, have much claim to so high an antiquity.

the μαρτυροῦντες, *testimonium dant*, of the seventh verse, with the μαρτυροῦντες, *testimonium dant*, of the eighth, in consequence of the recurrence of the same words. But let us estimate, as we may in some measure, the value of our surmises respecting the earlier MSS. by what we know of the more modern. Amidst great numbers, of the thirteenth and fourteenth centuries, very few indeed want the seventh verse; and there would be extreme rashness in affirming that the passage, as it appears in any one of them, is not an exact transcript of the MS. from which it was derived. We see, therefore, how trifling has been the effect of the *homæoteleuton* in later ages; and how little reason there is to imagine that the verse was lost from the early copies, through the influence of that cause.

The countenance afforded by the Vulgate to the disputed text, and its consequent reception in modern versions, give considerable interest to its earlier history—which, indeed, the collation of the MSS. in the British Museum, lately published, has a tendency to illustrate¹. A few observations on that subject,

¹ The List of MSS. and Texts, published by Bishop Burgess, 'was transcribed,' he informs us, 'from the Catalogues

which have occurred to me in these inquiries, I shall venture to subjoin, as an Appendix to the present work. Although not absolutely essential to the defence of Mr. Porson, they will bring under review several of his opinions which have been controverted; and, it is hoped, form no inappropriate termination to the series of remarks now in progress. At present, let us go on with Bishop Burgess's animadversions.

Finding Mr. Porson determined to reject the Vulgate as a principal test of Holy Writ, the learned prelate is anxious to represent the Professor's sentiments on that matter as directly opposed to those of Dr. Bentley. This illustrious critic had stated the fate of 1 John v. 7. to be 'a mere question of fact;' adding that if there should be sufficient evidence that 'the fourth century knew the text,' it would be admitted in his projected edition of the New Testament. He had also described the very important assistance which he should derive from antient Latin MSS. in preparing his edition. Bishop Burgess conceives that Dr. Bentley, by allowing to the Latin version the

logues and MSS. of the British Museum, by Mr. T. Yeates, Fellow of the Royal Society of Literature, and Teacher of Oriental Languages.'

weight which he proposed to do, must inevitably have decided that the text existed in the fourth century, and so was entitled to a place in St. John's Epistle. Satisfied on this point, the learned prelate cannot brook any thing like disparagement of the Vulgate. 'Mr. Porson,' he observes, '(in this respect, unlike his great Master) used his utmost efforts to destroy this "main prop and pillar of the verse," as he called the Vulgate; and for this purpose, in his sixth Letter, at the commencement of his observations on the Vulgate, he pre-occupies the minds of his readers with certain questions, which he conceived could not be answered¹.' As it really is of some consequence to know in what estimation the Latin version was held by Dr. Bentley, I shall communicate such information on the subject as I have had the means of obtaining.

In the first place, then, it may be remarked that, notwithstanding the alleged opposition of sentiment between Dr. Bentley and Mr. Porson on the Latin version, they agreed in condemning the controverted text, as spurious. For a century past, every one has heard of Bentley's Lecture on the verse, when he was candidate

¹ *Tracts and Observations*, p. xxxvii. The questions alluded to have been already stated in p. 134.

for the Regius Professorship of Divinity; and till very lately, no one thought of disputing its decisive character. In the year 1822, however, Bishop Burgess expressed a doubt on the subject; and one of his Right Reverend Brethren, Dr. Van Mildert, the present Bishop of Durham, has since hinted that ‘it might be that Bentley went no farther than to state the considerations which rendered the matter *questionable*, without inferring a positive conclusion that the text was spurious¹.’ The Lecture, after having been long preserved in manuscript, was lost; and thus an opening has been afforded for surmises respecting the nature of its contents. If, however, the purport of the Lecture was such as these learned prelates conceive it to have been, I will venture to say that Dr. Bentley was, in that instance, *not himself*; for it really is impossible to name another scholar so unlikely to arrive at a ‘conclusion in which nothing is concluded.’ But in matters of this kind, reasoning is thrown away. We have ‘a question of fact’ to decide; and therefore we must have recourse to evidence.

¹ See Bishop Burgess’s *Adnotationes Millii*, &c. pp. 203, 204; and Bishop Van Mildert’s *Life of Waterland*, p. 26: also *Quarterly Review* for December 1825 (Vol. xxxiii. pp. 65—69)—where these opinions are discussed.

The objections of Sandius and Simon, to the text of the heavenly witness, excited considerable attention to the subject, in the latter part of the seventeenth century; and several treatises in its defence appeared during the same period¹. Mill's long-expected edition of the Greek Testament, presented to the world in 1707, contained an elaborate dissertation on 1 John v. 7.; in which, after stating the arguments on both sides of the question with a fulness and fairness which enabled an intelligent reader to judge for himself, the learned editor decided, for his own part, in favour of the verse. And yet, an impression adverse to the text would, I apprehend, be generally left by a perusal of Mill's dissertation. In 1715, Mr. Emlyn published his 'Full Inquiry into the authority of 1 John v. 7.:' which he addressed to both Houses of Convocation. His object was to shew that the premises and the conclusion of Dr. Mill's dissertation were at variance with each other. This work produced a controversy between Mr. Emlyn and M. Martin of Utrecht; which continued till the

¹ Sandius—*Nucleus Historiæ Ecclesiasticæ*, 1669, and *Interpretationes Paradoxæ Quatuor Evangeliorum*, 1670;—Simon—*Histoire Critique du Texte du N. T.* 1689.—In defence of the text, Smith—*Miscellanea* 1689 and 1690; Martianay, the Editor of Jerome; Maius; and Kettner.

year 1721¹. It is well known that the zeal of the Arians, for their peculiar tenets, produced a great ferment throughout the nation, in the earlier part of the last century; and so much were the opinions of men respecting the verse mixed up with the disputes of those times, that to doubt its genuineness was held to be an almost infallible sign of heresy².

¹ Emlyn's *Full Inquiry* was attacked by Martin in his *Deux Dissertations Critiques*, 1717. Emlyn's *Answer to Martin's Critical Dissertations*, 1719, produced Martin's *Examen de la reponse de M. Emlyn*, 1719; and Emlyn's *Reply to Martin's Examination*, 1720, was followed by Martin's *Verité du Texte 1 Jean v. 7.* 1721—with which the controversy terminated. Martin's tracts were translated into English by Dr. Samuel Jebb.—Emlyn was also opposed by Dr. Edmund Calamy, a Dissenter, in a Volume of Discourses, 1722.

² Even in more recent times, we may discover notions of a similar kind. 'In the year 1750,' says Michaelis, 'when I published the first edition of this Introduction, the opinion that 1 John v. 7. was spurious did not so generally prevail as it does at present: and my defence of this opinion, though it belongs only to the province of the critic, did not fail to procure me enemies, who regarded me as a heretic, in spite of the most solemn protestations that, though I believed the passage to be spurious, I did not doubt the doctrine contained in it.' *Introd. to N. T.* Vol. iv. p. 412. After alluding to the suspicions attached to those whose opinions were not very favourable to the verse, Mr. Porson proceeds: 'You see, Sir, what a mistake I have made, in taking my side of the question. But there is no help: it is too late to recant. *Fortem hoc animum tolerare jubebo, Et quondam majora tuli.*' Letters, p. 19. If report may be believed, this language of Mr. Porson was more appropriate than he was at the time aware of. It is stated that he lost a handsome legacy, by his Letters to Mr. Travis. *Tantum Religio potuit suadere malorum.*

Considering the feverish anxiety which then prevailed amongst the Orthodox, to support its credit, there is reason to wonder that so little should have been written in its defence. "We flattered ourselves," says a contemporary observer of the events of that time when addressing the Bishops and Clergy, "some one or other of your learned and most venerable order would have given an answer to that Inquiry (of Emlyn); but instead of that, we have of late been alarmed with reports that a very learned critic, a member of the Lower House, Dr. Bentley, Master of Trinity College, being an Archdeacon, is upon an edition of the Greek Testament, and intends to omit that text. And we see nothing in defence thereof but a short letter written on that occasion to the Doctor by a Layman¹". Now in the year 1716, when the Letter here alluded to was written, Dr. Bentley had been long engaged in collecting materials for an edition of the New Testament.

¹ *The Layman's Address to the Bishops and Clergy.* See Emlyn's Works, Vol. II. p. 166. The Letter alluded to was published, with a Reply by Dr. Bentley, and another Letter, as a rejoinder to the Doctor. These Letters first appeared in 1717. That of Bentley will be printed at the end of this Section; together with two of his Letters to the Archbishop of Canterbury. The three Letters, taken in connection with his 'Proposals' (the main part of which the reader will also find) afford a distinct view of his purposes in undertaking an edition of the New Testament; and they are well worthy of attention.

We may therefore conclude that he would be attentive to every thing that might throw light upon the contested passage; and that many persons would be eager to ascertain the opinion of the first critic of the age, on a question so much in debate. Dr. Bentley's language seems to have confirmed the judgement of Emlyn. At least, a very strong feeling seems to have generally prevailed that the text would be condemned in the promised edition. Dr. Bentley could not be ignorant of the sentiments which were entertained on this point; and probably conceived that a formal discussion of the matter was expected of him. And thus, he selected 1 John v. 7. as the subject of his Prælection, on his appointment to the Divinity Chair, in May 1717. We have now to inquire whether he decided against the verse.

Mr. Whiston, in a letter to a friend (1724), mentions Dr. Bentley "who read a very learned Lecture at Cambridge, to prove 1 John v. 7. to be spurious." "But he dares not now," continues Whiston, "wholly omit it in the text of his edition of the New Testament which he has promised:"—a proof of the jealousy with which Dr. Bentley's proceedings were watched. On another occasion, Mr. Whiston writes to the same effect: "This treatise

(Emlyn's Full Inquiry), as I have been informed, was alluded to by Dr. Bentley in his famous Lecture at Cambridge, when he stood candidate for the Chair of Regius Professor of Divinity, wherein he also gave up that text, and publicly proved it to be spurious¹.—Dr. Middleton, at the very time a resident member of the University, asserts the same thing, as a matter perfectly notorious. “He (Bentley) has already, *we know*, determined against the genuineness of the famous passage, 1 John v. 7².”—Such are the accounts which were delivered by the best-informed of Dr. Bentley's contemporaries; and have, till now, been received as true, by persons not at all remarkable for credulity. In what way then are these statements to be set aside? Antient testimony is opposed by modern argument, after the following fashion. Dr. Bentley observed, in a Letter, that, in his intended edition of the New Testament, he should make great use of old Latin MSS.; that, not having seen all the old copies he had information of, he knew not at that time what would be the fate of the text in question; and that if he found the text to have existed in the fourth century,

¹ Whiston's Memoirs of his own Life, p. 314, (1749)—and Memoirs of Dr. Clarke, p. 61, (1730).

² Farther Remarks on Bentley's Proposals, (1721). Middleton's Works, Vol. III. p. 362. 8vo.

he would admit it. And thus, because Dr. Bentley, in this letter, gave no opinion touching the verse, and attributed great importance to the old Latin MSS.—it is inferred that if he “read a Lecture to prove this verse spurious” —“the Lecture and the Letter must have been very much at variance¹.”—Now, in answer to all this, I would humbly suggest three things. 1. That a person, who will not decide a question before inquiry, is by no means incompetent to do so afterwards: 2. That, as the Letter was written on the first of January

¹ ‘Dr. Bentley’s judgement here,’ (if the fourth century knew that verse, let it come in, in God’s name) ‘and his preference of the most antient *Latin copies* to the Greek (*Latinos veterrimos vel Græcis ipsis prætulerim*) are much more in favour of the verse than against it; for the verse was certainly known to the Latin Fathers of the fourth century. Yet Mr. Porson says that “Dr. Bentley read a Lecture to prove this verse spurious.” If Dr. Bentley expressed himself in his Lecture so decidedly as Mr. Porson supposes, the Lecture and the Letters must have been very much at variance.’ Bishop Burgess’s note, *Adnotationes Millii*, &c. p. 203, 204.—On Dr. Bentley’s alleged preference of the Latin copies to the Greek I shall speedily offer some remarks.—It is easy to affirm that ‘the verse was certainly known to the Latin Fathers of the fourth century;’ but let it be pointed out in their works.—Why is the purport of Dr. Bentley’s Lecture stated to be *as Mr. Porson supposes*? Mr. Porson stated the fact as all literary men had stated it from the time of Dr. Bentley to his own. Dr. Hey, for example, numbers Dr. Bentley among the Trinitarians who thought the verse spurious. *Lectures*, Vol. II. p. 280.—If the evidence that the verse existed in the fourth century were half as strong as the evidence that Bentley deemed it spurious, there would be no dispute on that subject.

and the Lecture delivered about the first of May following, Dr. Bentley may have examined his MSS. and made up his mind during the interval: and 3. That, as we know not *how* Dr. Bentley *reasoned*, we ought to receive the conclusion at which he arrived, on the information of his contemporaries.—In truth, take the argument above-mentioned as an argument upon a mere hypothetical case, and its weakness is excessive; but consider its conclusion as in direct opposition to a fact stated on evidence, and it disappears, like a bubble, the instant it is touched. There is not a circumstance recorded of Dr. Bentley which may not, in the same manner, be called in question. It is related, for instance, that when Master of Trinity College, he was suspended from his Degrees, by the University. “The Author’s party,” observes the writer of the reply to Dr. Middleton’s ‘Remarks on Bentley’s Proposals,’ “is discovered in the title page; where *our Master* is named plain *Richard Bentley*, without the honour of his Degree.”—“This indeed,” Middleton rejoins, “is a charge which I cannot deny to be true: my very title page discovers that I belong to an University which has deprived him of his Degrees¹.” Evidence of this kind appears to have some weight; but

¹ Middleton’s Works, Vol. III. p. 338. 8vo.

it is not secure from the objections of a controversialist. — “ Dr. Bentley was a great and wise man ; and Dr. Middleton was his enemy. Let us distinguish truth from calumny. Can it possibly be supposed that Dr. Bentley, when Master of Trinity College, could conduct himself so indiscreetly as to incur a punishment which is inflicted only on the gravest offenders ? The tale is somewhat Apocryphal :— *Credat Judæus Apella.*” In this manner may antient evidence be combated by modern argument¹ ; but for my own part, I shall stand by the former. For the purpose of ascertaining the tendency of a Lecture read in 1717, I must be excused for trusting to the testimony of Conyers Middleton — who lived on the spot, at the time when the Lecture was delivered — in preference to the most ingenious conjectures of the present day, although sanctioned by the high authority of the Bishops of Durham and Salisbury.

¹ We are thus presented with a system of Logic by which any event recorded in History may be shewn to be doubtful. By dwelling upon the improbabilities of facts, according to our notions of improbability, even the facts upon which Revelation depends have been represented as incredible. This method of procedure has been very properly dealt with, in a pleasing little tract, entitled *Historic doubts relative to Napoleon Buona-parte*, 1819. There is something happy in the author’s idea of following up the principles of scepticism to their consequences ; and his purpose has been fully carried into effect.

I now proceed to consider the principles of criticism contained in Dr. Bentley's Letter already alluded to. Dr. Bentley, as a Scripture critic, was very far in advance of his own times; and his labours in that capacity were in consequence misunderstood and misrepresented. An avowal that the much-valued verse was to be tried by the test of external evidence—a hint that it might possibly be rejected—was sufficient to raise an outcry, amongst persons who estimated the genuineness of a text mainly by its theological uses. On this subject there is reason to believe that the critic felt rather sore. The letter now treated of was written in answer to a correspondent, who having been told by 'common fame' that Bentley intended to omit the verse, urged the evidence in its favour afforded by the context. Bentley informs his correspondent, that it was his intention to restore the whole New Testament, both in the original Greek and in the Latin version, to the state in which it existed in the fourth century. This he hoped to accomplish by means of MSS. 'of a thousand years ago, or above'—proceeding 'solely upon authority of copies, and Fathers of that age.' In this manner he expected that, at last, the Greek and Latin would 'agree exactly like two tallies, or two indentures;' and he

assured his anxious friend that if, when all was thus adjusted, the verse made its appearance, it would of course be received as Scripture. With this assurance, he probably expected that his correspondent would be at ease for the future. At ease, however, he was not; for he immediately dispatched a letter, manifesting great dislike of Bentley's mode of criticism, and avowing the most determined reliance upon his own. "Permit me to add," says this champion of internal evidence, "that the authority of all MSS. besides the Autographon, is at best but *conjecture*; whereas the evidence I have alleged from the passage itself *is decisive*, if I understand the passage¹." Again, "The question is of a *fact*; but not, Whether the fourth century read that text, but Whether the Apostle wrote it? which I think I have proved *beyond contradiction*."—This is the transcendental style of criticism; which would, of course, secure the person who adopted it from any farther observations from the pen of Dr. Bentley.—In the first place, then, it is manifest that Dr. Bentley rejected internal evidence, as the ground of admitting the contested verse

¹ This expression, *If I understand the passage*, is not unworthy of remark. Indeed it may be strongly recommended to the consideration of all those who rely upon internal evidence in the case before us.

into the canon of Scripture. Mr. Porson did the same. On the contrary, Bishop Burgess lays the greatest stress upon the internal evidence; and thus, the learned Prelate is no less at variance with Dr. Bentley, than with M. Griesbach and Mr. Porson. In the second place, Dr. Bentley finding that the oldest Greek and Latin MSS. 'gave mutual proof, and even demonstration to each other,' had the utmost confidence in the results to be deduced from them. Nor can I perceive that Mr. Porson was, 'in this respect, unlike his great master.' Bishop Burgess, however, dissatisfied with the evidence of existing Greek MSS. appeals from the few that remain, to 'the hundreds, perhaps thousands, that are lost¹.' In the last place, as the Greek and Latin Testaments were to correspond word for word—to 'agree exactly like two tallies, or two indentures'—and as not one of his Greek MSS. contained the

¹ 'All the Greek manuscripts extant of this period omit the verse. But they are so few (not more than four) as to bear no proportion to the hundreds, perhaps thousands, that are lost; many of which might have contained it, as *some*, we know did.' (*Vind.* pp. 123, 124.) That *some* MSS. contained it—the learned Prelate demonstrates by means of the Prologue to the Canonical Epistles. There is a question which I have often been inclined to ask:—Why is the genuineness of this verse to be determined on different principles from that of any other passage which claims to be part of the New Testament?

disputed text¹—it is clear that the said text could not possibly have appeared in his intended edition. But the learned Prelate has an argument still in reserve; and thus it is urged:—

‘Dr. Bentley’s main object in his projected edition of the New Testament, was to restore the Vulgate to the state in which it was left by Jerome, and to apply it as the criterion of the true reading of the Greek text. “It was plain to me,” he says in his Letter to the Archbishop of Canterbury, “that when that copy came from that great Father’s hands, it must agree exactly with the most authentic Greek exemplars; and if now it could be retrieved, it would be the *best test and voucher for the true reading*, out of several pretending ones.” In his Letter to Wetstein, he expresses himself with the same deference to the most antient copies of the Latin version. *Hujusmodi Latinos veterrimos vel Græcis ipsis prætulerim*. Semler, in a note on this Letter in his edition of Wetstein’s Prolegomena, is nearly of the same opinion: *Sum fere in eadem hæresi, non quod sic intelligam statim*

¹ Had the Dublin MS. by some accident fallen into Bentley’s hands, it would undoubtedly have been flung aside as one of the most worthless of those ‘*scrubb MSS. and scoundril copies, which OUR MASTER scorned even to look into.*’ See the Pamphlet in Reply to Middleton’s ‘Remarks,’ by a Member of Trinity College; supposed to be Bentley himself, and I think we may discover the *lion’s claw*. Middleton’s Works, Vol. III. p. 344.

verum atque ingenuum esse, quicquid exstat in Latinis vetustis codicibus; sed quod ad detegendam Scripturam primam plus conferunt quam plerique Græci libri. (*Vind.* pp. 8, 9.)

It is, then, the opinion of Bishop Burgess, that Dr. Bentley's preference of the Latin MSS. to the Greek, would have led him to retain the disputed verse, on the authority of the former. Now, even supposing that Dr. Bentley had settled the readings of the Latin version *by the Latin MSS. alone*, there is little reason to conclude that the verse would have been retained; for it is most frequently wanting in those very antient MSS. on which he depended. But his intention was not, as the learned Prelate imagines, first to decide upon the Latin reading, and then 'apply it as the criterion of the true reading of the Greek text.' The Greek text was to be, at least, as much a criterion of the Latin, as the Latin of the Greek¹. In the Proposals for his edition of

¹ It was, indeed, to be *more*, if we may trust the *Member of Trinity College*—who was either Dr. Bentley himself, or some person writing under his direction. Dr. Middleton, in the true style of controversial misrepresentation, had objected—'And is not our author here saying and doing much the same thing which we justly condemn in the Church of Rome—undervaluing the credit of the *Greek copies*—advancing and authorizing the *Vulgar Latin*—and proving it to be the best means we can use of finding out the exemplars of the ancients?'—'Our Master,' it is replied, 'before he uses

the New Testament, this point is clearly stated. "The Greek and Latin MSS. *by their mutual assistance*, do so settle the Original Text to the smallest nicety, as cannot be performed now, in any Classic author whatever." When therefore, Dr. Bentley described the Latin version as 'the best test and voucher for the true reading,' he meant not to introduce, on its sole authority, an entire verse at once. What he really meant was this—that, if a passage was differently read in different Greek MSS., either as to particular words, or the order of words, the Latin version would enable him to determine the true reading, out of '*the several pretending ones.*' In the case of 1 John v. 7. there are *no* '*pretending readings,*' whatever. The Greek MSS. are all in exact agreement with each other.—In fact, I maintain that Dr. Bentley assigned *no* superiority to the Latin over the Greek MSS¹. But what, it may be asked,

the Vulgate, corrects it from better MSS. than they (the Popes) either had, or knew how to use, in thousands of places. He takes it *only as an assistant*, directing us to discover the genuine Greek. *He never once makes the genuine Greek bend to the Latin; nor deserts that to comply with this.*' Such was Dr. Bentley's mode of proceeding; which, in truth, it is not easy to misunderstand.

¹ Wetstein's representation of the *consilium Autoris* (*sc. Bentleyi*) may be taken as an impartial account of the matter. 'Profitetur 1. se in editione N. T. Græco-Latina præcipue usurum Codicibus Græcis et Latinis, mille annorum vetustatem superantibus. 2. ex Codicibus Latinis ordinem verborum

is the object of his declaration, *Hujusmodi Latinos veterrimos vel Græcis ipsis prætulerim,*

borum in Græcis emendaturum et restitutum. 3. ex Græcis, qui cum Latinis consentirent, Latinorum lectionem, et vicissim ex Latinis Græca confirmaturum; atque textum alterum ex altero ita correcturum, ut per omnia consentiant.' *Proleg.* p. 154. or p. 396. Ed. Semler.

As Wetstein's Prolegomena now lie open before me, I observe a sentence which, to speak plainly, Bishop Burgess has entirely misapplied. The Bishop thus writes: 'Mill and Bengelius admitted all the external evidence against our verse, and yet were convinced of its authenticity by its own positive evidence. Ernesti admitted all the evidence of MSS. against the verse; but was of opinion that MSS. alone were not sufficient to determine the question, and was decided in favour of the verse by the tenor of the context.—Wetstein was of the same opinion as to the insufficiency even of the most ancient MSS. alone: "Tam multa Codicibus vetustissimis Græcis et Latinis objici possint, quæ illorum testimonium infirmant atque elevant, ut *ex illis solis vix quicquam certi confici possit.*"—Wetstein exemplified his opinion of the insufficiency of external evidence alone, by defending the authenticity of the Syriac Epistles of Clemens Romanus, on the ground chiefly of their internal evidence, against the silence of the Fathers, and the non-existence of Greek MSS.' (*Vind.* p. xxix.) Now every reader will conclude that when Wetstein wrote the sentence just quoted, he was comparing the authority of MSS. with that of internal evidence. But it was far otherwise. He was expressing some disapprobation of Bentley's plan of depending *solely upon the oldest MSS.* to the neglect of the more modern: a plan, however, to which he observed that Bentley had not very strictly adhered in his published specimen. 'Taceri tamen non debet, si ex specimine judicandum sit, Bentleium non vetustissimos tantum codices, sed etiam multo juniores, magno numero undique conquisitos, consulturum; atque adeo plus quam promiserat præstiturum fuisse.'—As to the Syriac Epistles of Clemens Romanus, Wetstein began with the external evidence in their favour. Having made the most of the little he could find,

he

which has been already quoted? Dr. Semler and Bishop Burgess consider it as a positive assertion of Dr. Bentley's reliance upon the Latin rather than the Greek MSS. in his critical inquiries. Of the same opinion also is a modern writer of considerable note. "Even Hardouin himself," this learned person observes, "could scarcely have expressed himself differently¹." If, then, I venture to dispute the justness of the interpretation which has been given to Dr. Bentley's words, I shall have to contend single-handed against a formidable triumvirate—'the immortal Semler,' the learned Bishop of Salisbury, and the paradoxical author of *Palæoromaica*. Even a man with more of the 'robur et æs triplex circa pectus' than I can boast of might whisper to himself, when going forth to such an encounter, 'Quo moriture ruis, majoraque viribus audes?'

In order that the reader may form a due estimate of Dr. Bentley's expression, *Hujusmodi Latinos veterrimos vel Græcis ipsis prætulerim*, it will be necessary to lay before him

he betook himself, of course, to the internal evidence. With what success he did this I will not say, for I have not well examined the question. Lardner wrote a long dissertation to shew that these Syriac Epistles were spurious.

¹ *Palæoromaica*, p. 364.

the entire Letter to Wetstein, in which it appears; and I trust that he will attentively peruse the whole.

Clarissimo viro et jucundissimo Amico suo Jo.
Jacobo Wetstenio S.P.D. Richardus Bentleius.

Literas tuas accepi, Basileæ datas vii. Jan. 1718, pro quibus gratias tibi ago quam maximas. Eodem die quo eas acceperam scripsi ad cognatos tuos Wetstenios Amstelodami, ut codicem illum Paulinarum Epistolarum Græco-Latinum mihi venundarent, quo vellent pretio æstimandum. Illi statim rescripserunt, sibi librum illum constituisse 250 florenis Hollandicis, sed ob beneficia a me partim accepta partim adhuc sperata, se eodem pretio sine ullo lucro mihi vendituros. Misi igitur illis eam nummorum summam Amstelodamum, et librum intra paucos dies exspecto. Beasti ergo me, ut vides, cum illo tuo nuntio: et si quid ejusmodi veterrimæ notæ in aliis regionibus tibi innotuerit, quæso ut me facias certiorum. Gratissimum est, quod Correctiones Bibliæ descripsisti; vix tamen crediderim eundem esse auctorem cum Lucae Brugensis illo, quem Epanorthoten vocat. Magno sane emerim, ipsum illum Lucae librum nancisci: nam et longe optimus est, et, ut nosti, Lucas in notandis Lectionibus ultra 4. Evangelia non procedit. Opus est mihi igitur Lectionibus quæ supersunt, ad Acta et Epistolas. Quod in Reuchlini codice jam occupatus sis, gaudeo: etsi ætatem ejus non memoraveris. Jam autem illud unice expeto, ut si quos Latinos veteris notæ Actuum, Epistolarum

et Apocalypseos codices apud vos repperis, eos accuratissime tam ad verba quam ad verborum ordinem cum Papæ editione conferas: *hujusmodi Latinos veterrimos vel Græcis ipsis prætulerim*: In Evangeliiis autem tam uberem MSS. copiam penes me habeo, ut nihil amplius optem. Vale et me ama. Dabam Cantabrigiæ x. Julii, 1718¹.

This is a letter of business entirely. Dr. Bentley states that he had bought the MS. pointed out to him—expresses his anxiety to possess the *Correctiones Bibliæ*, mentioned by Lucas Brugensis—and declares his satisfaction at Wetstein's literary employment. He then proceeds—"What I now wish is, that if you should find any very old Latin MSS. of the Acts, the Epistles, and the Apocalypse, you would collate them most accurately, both as to words and the order of words, with the common Vulgate. I should prefer the oldest Latin MSS. of this kind, even to the Greek. As to the Gospels, I have already so many MSS. that I wish for no more of them."—In a word, unwilling to give Wetstein any unnecessary trouble, Dr. Bentley described the

¹ Wetstein's *Prolegomena*, p. 153; or p. 393. Ed. Semler; or *Adnotationes Millii*, &c. Ed. Burgess.—The learned Prelate has extracted this Letter from Wetstein's *Prolegomena*, for the sole purpose of shewing Dr. Bentley's *preference of the Latin MSS. to the Greek*, in his critical operations on the New Testament. It is clear, however, from the note in p. 164, that Wetstein himself discovered no such preference.

kind of collations, *which at the time of writing he most wanted*; and these were collations of parts of the New Testament, from the oldest Latin MSS. that could be met with. This explanation of Dr. Bentley's expression appears so certain and obvious, that I do not, without reluctance, subjoin a few additional remarks on the subject.

“The MSS. of the Greek Testament have been enumerated and described with great accuracy and minuteness; but of the MSS. of the Latin version little comparatively is known¹.” Thus writes Bishop Burgess with a view to the present times; and the same language might have been employed with still greater propriety in the days of Bentley. As to the state of the Latin MSS. he had every thing to learn; while, from the labours of his predecessors, he was in possession of most valuable information concerning the Greek. Moreover, his plan required a complete knowledge of the readings of the Latin copies; for his edition of the New Testament was to comprise the Latin version, as it came from the hands of Jerome. And thus, we see why he directed Wetstein's attention to the Latin rather than the Greek MSS. —On the whole, it is unwarrantable to look for

¹ *Tracts and Observations*, p. ii.*

a general principle of criticism in a letter, treating entirely on matters of business:—The letter itself affords no reason for attributing Dr. Bentley's wish at that time, to obtain extracts from Latin rather than Greek MSS., to a systematic preference of the Latin to the Greek:—It is quite intolerable that a casual expression in any author should be converted into a notion at variance with the opinions which in other instances he avowedly maintains.—In fine, notwithstanding Semler's note, I really am surprised that Bishop Burgess should have republished this Letter, as a proof of Dr. Bentley's intention to compel the Greek MSS. to yield to the Latin¹.

Dr. Bentley's intention, then, was to deduce, from the oldest Greek and Latin MSS. with

¹ There is one particular in Dr. Bentley's Letter to which I wish to direct the reader's attention:—his solicitude to obtain a very antient *Correctorium Bibliorum*, made use of by Lucas Brugensis. Of this *Correctorium* Lucas gives the following account. 'Habuimus ab Hunnæo et Breviarium pervetustum, quod quandoque citamus; denique præter alia, id quod maxime facimus, *Manuscriptum Bibliorum Correctorium*, ab incerto auctore, quem Epanorthoten aut Correctorem ferè vocamus, magna diligentia ac fide contextum, secuto, uti oportet, antiquos nostræ editionis codices, eosque cum Hebræis, Græcis, et veterum Patrum commentariis sedulò collatos.'—With respect to 1 John v. 7. Lucas Brugensis thus writes: 'Epanorthotes, deesse hæc eadem Græcis libris, et antiquis Latinis, annotat.' *Notationes in Sacra Biblia*, Antverp. 1580.

the collateral aid of the early Fathers, a Greek and a Latin Testament which should coincide, word for word. The plan was magnificent, and worthy of its inventor; but the verse 1 John v. 7. would certainly have disappeared in carrying it into effect. We are told, however, by Bishop Burgess, that Mr. Porson, ‘unlike his great master,’ laboured to subvert the authority of the Vulgate; which, we must therefore conclude, Dr. Bentley endeavoured to support. Of the correctness of this representation the reader shall be enabled to judge, by means of an extract from a Sermon of Dr. Bentley’s, preached before the University of Cambridge on the fifth of November 1715, and consequently not long before the Letters just considered were written.

‘And now, τί πρῶτον, τί δ’ ἔπειτα? What can I better begin with, than what our text suggests; their enhancing the authority of the vulgar *Latin* above the *Greek* original: so that we must search for St. *Paul’s* meaning here, not in the notion of Καπηλεύοντες, but of *Adulterantes*; not of Οἱ πολλοί, but of *Multi* without it’s article; an original defect in the *Latin* tongue. Now can any thing be more absurd, more shocking to common sense, than that the stream should rise above the fountain? that a verbal translation, which, were the author of it inspir’d, must yet from the very nature of language (as has appear’d above) have several defects and ambiguities; that such

a translation, I say, by a private unknown person not pretending to inspiration, should be rais'd and advanc'd above the inspir'd *Greek*? Is it possible those that enacted this, could believe it themselves? Nor could they suggest, that the first *Greek* exemplar had been more injured by the transcribers and notaries, than that of their version. More antient MSS. were preserv'd of this, than they could shew for the *Latin*. There were more, and more learned Commentators to guard it; no age of the Eastern empire without eminent scholars: while the West lay sunk many centuries under ignorance and barbarity. And yet, in defiance of all this, the *Latin* is to be the umpire and standard; and the Apostles to speak more authentically in that conveyance, than in their own words. Nay, a particular edition shall be legitimated and consecrated, with condemnation of all various readings; and two Popes, with equal pretense to infallibility, shall each sanctify a different copy with ten thousand variations. These things are unaccountable, in the way of sincerity: but if you view them on the foot of politic, as an acquiescence of power, authority, and præeminence, the Council of *Trent* knew then what they did.' (*Sermons*, pp. 347, 348. ed. 6. 1735.).

And now, let the reader compare the forbearance of Porson with the indignation of Bentley. Their purposes were the same; but in one case we are only permitted to hear the thunder at a distance—while, in the other,

we witness the destruction that attends the falling of the bolt.

Dr. Bentley's opinions concerning the Latin version have led to a discussion somewhat extended indeed, but it is hoped, neither unimportant nor uninteresting. A few reflections connected with the subject yet occur to me, which I beg leave to offer as a kind of moral to the whole.

A passage, which appears to sanction an important Theological tenet, is of some authority in the Western Church; but, not being found in Greek MSS. of the New Testament, has not that evidence for its being a part of Scripture which is invariably required in other cases. To establish its claim in this point of view, many Orthodox persons have recourse to the following expedient. They represent the Greek MSS. as very few, compared with the vast numbers which have perished in the lapse of ages;—as having come down to us mutilated and corrupted in various ways—more especially by the Arians during their ascendancy in the Eastern Church:—and thus, as presenting, under the name of Scripture, only what the heretics of old have suffered to remain. The passage in question, they contend, must have been

exceedingly offensive to the Arians; and therefore they decide that it is genuine Scripture, in spite of its absence from the Greek MSS¹. To those who argue in this manner, it is not unnatural to offer the following remarks. ‘You have taken upon you to disparage the Greek MSS.; you have reviled the Greek Church, and described the records proceeding from that quarter as in a great measure unworthy of confidence:—but do you consider the tendency of your proceedings? If you shake the credit of those writings, how are we to ascertain what Christianity is; and where shall we find the foundations on which it rests?—Let us suppose that an honest sceptic overhears the opinions which you have just delivered. He will probably reason thus. The original writings relating to the Christian Religion were confessedly composed in the Greek language; and from them, as I am willing to believe, the

¹ ‘If then it be borne in mind that the Western copies contain the verse, and the Eastern omit it; and that the Western Churches professed the Homo-ousian doctrine, and the Eastern rejected it; we may, perhaps, in this difference of opinion, discover a cause sufficient to account, in some measure, for the difference between the Eastern and Western texts in this passage of St. John.’ *Letter to Clergy of St. David’s*, p. 72. If facts be deserted for the sake of arguing on what *may* have been, there is no end of dispute. The preceding statement furnishes just as strong reasons for supposing that the verse was *interpolated* in the Latin, as that it was *omitted* in the Eastern copies.

present Greek MSS. were derived. Now, it is obvious to common sense that these Greek MSS. and the works of that series of Greek authors who read and quoted Greek MSS. from the earliest ages, constitute the main evidence for our Religion. If then this evidence be as defective as you represent, it seems hopeless to inquire into the subject.'—Marvellous is the effect of these statements. In an instant, the scene is changed. The barren desert becomes a fruitful garden. In all probability, the aforesaid Orthodox persons will now maintain the following positions. 'Our Greek MSS. are, many of them, of great age, and present striking marks of integrity. Collected from various regions of the earth, their general agreement manifests the care with which they have been written. Heresies, it is confessed, prevailed in the Eastern Church; but the evil has been productive of good, inasmuch as it has afforded an effectual security against mutilation and corruption. The machinations of the Arians would have been instantly detected and exposed by the Orthodox Fathers. Moreover, a succession of Greek writers from the earliest times, attests the purity of our present copies.'—This shifting of principles, according to the immediate ends to be attained, can hardly be discussed without stronger language

than I have any wish to employ; and therefore, being persuaded that there is no need to point the reader's indignation against it, I shall leave the subject without farther comment¹.

Neither Greek MSS., nor Greek Fathers, nor Antient Versions afford any support to the passage we are speaking of; but as some evidence in its favour may be discovered in the Latin Church, on that its claims are founded. Now to rest Scripture, either in the whole or in part, upon one portion of Christian Antiquity, seems pretty much like an attempt to give stability to a pyramid by placing it upon its vertex. But let that pass. The learned persons already mentioned, are induced to rely upon the authority of the Latin Church, in consideration of the purity of its faith, and the scrupulous exactness with which its Scrip-

¹ Matthæi, a divine of well-known orthodoxy, is *above* all temporizing policy as a critic. 'Positum sit ergo hoc,' he writes, 'primum et purissimum et saluberrimum fontem, unde litterarum sacrarum puritas et integritas hauriatur, esse et manere Codices Manuscriptos Græcos, vetustate et diligentia præstantes. Cætera enim omnia, quæ extrinsecus assumuntur, istis semper auctoritate cedant, necesse est.' *Præf. ad N. T.* p. xxii. Adhering to these principles, he receives Θεός, in 1 Tim. iii. 16, because it is found in the Greek MSS. and bears the tests by which Scripture must be tried; and he rejects 1 John v. 7. because it is not found in the Greek MSS. and will not bear those tests.

tures have been preserved. And, undoubtedly, this mode of thinking is sanctioned by scholars and divines of no small celebrity. Erasmus at first omitted the text of the Heavenly Witnesses; but he afterwards avowed his reliance, in that as well as other points, on the decision of the Latin Church. ‘In prima siquidem Novi Testamenti editione tantum hæc annotaram——nec præferens Græcam lectionem, nec nostram (Latinam) taxans. Quin et in posterioribus editionibus, hujus rei judicium Ecclesiæ defero, cui meum sensum semper submittam, simulatque claram ejus vocem audiero¹.’ Father Simon’s declaration touching this matter is well known. ‘Il n’y a que l’autorité de l’Eglise qui nous fasse aujourd’hui recevoir ce passage

¹ *Adversus Monachos quosdam Hispanos. Op. Vol. X. p. 1031. Ed. Lugd. Bat.* It seems, however, as if he made a distinction between Erasmus the Critic, and Erasmus the Theologian. As a Theologian he bowed to the decision of the Church; but as a Critic he vindicated the Greek reading. Erasmus is thus addressed by his opponent *Sepulveda*. ‘Nam quod ais, Græcam lectionem ex Græcis auctoribus esse petendam, diceres aliquid si rationem Græci sermonis affirmares a Græcis commodius quam a Latinis explicari: at libros archetypos, fundamenta nostræ religionis continentes, cur non credamus sanctius, gravius et incorruptius asservatos esse in scriniis ac bibliothecis Ecclesiæ Romanæ, quæ caput est Christianorum, et semper fuit norma catholicæ pietatis, quam in Græcia, quæ sæpe fuit hæreticorum et levissimorum hominum fraudibus et motu rerum novarum agitata.’ See Marsh’s *Michaelis*, Vol. II. pp. 170—172.

comme authentique¹. These, indeed, are the sentiments of men whose adherence to the tradition of the Latin Church is to be expected; but it is rather singular, as Wetstein has remarked, that Protestants should have adopted the same principle. ‘In primis vero urgetur auctoritas *Vulgatæ Versionis Latine*. Quod si ab illis fieret, qui Concilii Tridentini decreto nixi illam authenticam esse statuunt, mirum non esset; at cum inter *protestantes* plurimi viri docti hoc præcipue telo pro tribus testibus pugnent, parum sibi ipsis constare videntur, qui alias aperte et vehementer pro Græcis codicibus

¹ Hist. Crit. du N. T. p. 217. And in the *Histoire des Versions*, p. 109, Simon truly observes that Zegeus, an old Commentator, holds similar language. This language, however, is exceedingly offensive to the Benedictine Martianay, who thus expresses his dislike of it. ‘Non sine aliquo animorum mœrore videre possumus auctorem communionis Catholicæ omnibus nervis contendentem, ut probet hæc verba (1 John v. 7.) addita temeritate librariorum veterum, nec ab Auctore Hagiographo fuisse conscripta. Proh dolor! siccine additamenta librariorum, pro textu sacro nobis obtruderet Ecclesia Dei, columna et firmamentum veritatis; in iis maxime Scripturæ Sacræ sententiis, unde pendet fides Sanctissimæ Trinitatis? Sed Ecclesiæ, inquit, auctoritas hodie nobis ingerit testimonium illud, ut authenticam Scripturam. Quasi vero aliqua Ecclesiæ Christi auctoritas corruptelas, interpolationes, et cætera librariorum additamenta, in verbum Dei et in Canonicam Scripturam possit convertere.’ (*Adnot. in Prol. Can. Ep.*)—On this I shall merely observe, that, although the authority of the Church might induce Simon to receive the verse, the same authority could not convert bad evidence into good.

contra Latinos, et pro fontis puritate contra rivulos decertant¹. In very truth, it is strange to observe the same persons at one time valiantly tilting against the strong tower which has so long frowned defiance upon the Protestant world; and at another, laboriously employed in strengthening the buttress that supports the fabric. A plan of operation more agreeable to the garrison within, could not, I believe, be easily devised:—

Hoc Ithacus velit, et magno mercentur Atridæ.

Wetstein, in the preceding extract, has alluded to the opinions, respecting the authority of the Vulgate, which were maintained at the Council of Trent; and the account of those opinions, given by the great Historian of the Council, is well deserving the reader's perusal. 'The major part of the Divines said that it was necessary to account that translation, which formerly hath beene read in the Churches and used in the Schooles, to be divine and authenticall; otherwise they should yeeld the cause to the Lutherans, and open a gate to innumerable heresies hereafter, and continually trouble the peace of Christendome. That the doctrine of the Church of *Rome*,

¹ Annot. in 1 John v. 7. p. 725.

mother and mistresse of all the rest, is in a great part founded by the Popes and by schoole Divines, upon some passage of Scripture; which if every one had liberty to examine whether it were well translated, running to other translations, or seeking how it was in the Greeke or Hebrew, *these new Gram-marians would confound all*, and would be made judges and arbiters of faith: and instead of Divines and Canonists, *Pedantics* should be preferred to be *Bishops and Cardinals*.¹ To these notions some few objections were raised; but, as we are informed, ‘the difficulties were not so great but that the Vulgar Edition was approved almost by a generall consent, the discourse having made deepe impression in their mindes, *that Grammarians should take upon them to teach Bishops and Divines*’¹.

The principle avowed at the Council of Trent—that *Critics* ought not to interfere with the text of Scripture—has been in operation in subsequent times. It defeated the purposes of Bentley, and deprived the world of all the advantages which would certainly have been derived from his edition of the New Testament. He had expended large sums of money

¹ Brent’s Translation of Father Paul’s *History of the Council of Trent*, pp. 156, 159. Ed. 1629.

in collecting materials for his undertaking, and had devoted to it several years of his life; but he was driven from his design by the force of calumny. When writing to his friend Dr. Clarke, he alludes in very striking terms to the treatment which he had experienced—a treatment which I will venture to call disgraceful to the age in which he lived. Bitter must have been the feelings which extorted the following sentence from a man of Bentley's character. 'Nothing will now satisfy them but I must be put by the Professor's chair: AND THE CHURCH IS IN GREAT DANGER FROM MY NEW TESTAMENT¹.'

As for those learned Protestants, whom we find vindicating the authority of the Vulgate, when it happens to favour their own opinions—although they cannot claim the merit of consistency, they may be allowed the praise of good

¹ The Letter, which is found in Dr. Burney's Collection, bears the date of Nov. 18, 1719. It ought to be stated, that the violence, with which Dr. Bentley was assailed, was greatly increased by political considerations. He describes himself as exposed to 'the fury of the whole disaffected and Jacobite party.'

Dr. Bentley never finished his *Remarks on Free-thinking*. With a strong expression of disgust, which the reader will perhaps recollect, he stopped all at once, and avowed his determination to write no more. And thus did religion and learning sustain another loss.

intentions. Their object is to protect the cause of Orthodoxy. But they ought to reflect, that as a cause strong in itself, needs not any precarious methods of defence, so is it injured in the public estimation whenever recourse is had to such methods. Far from our thoughts be the notion, that all who wish well to the temple of our Faith are required to come, each man with his wooden prop, for the purpose of placing it against the walls of the edifice. Such means of support communicate to the building nothing but an appearance of weakness and deformity. Let every thing of the kind—and much there is—be cleared away; and let no one be afraid of the consequences. The structure is *ponderibus librata suis*—“by its own weight made stedfast and immovable.”

3. Mr. Porson's opinions respecting the Prologue to the Canonical Epistles.

The writer of this Prologue takes no small credit to himself, for arranging the Canonical Epistles (as he calls them) in their proper order:—one Epistle of James, two of Peter, three of John, and one of Jude. He intimates, that if they were as correctly translated as they had been justly placed, they would present no

ambiguity to the reader. He then particularly refers to the first Epistle of St. John; and condemns *the unfaithful translators* who, while they inserted the testimony of the water, the blood, and the Spirit, had omitted that of the Father, the Word, and the Holy Spirit.—The entire form of composition, and the concluding address to *Eustochium*, are manifestly designed to leave an impression that the Prologue was written by Jerome.

For more than a century past, all Scripture critics of any account (not excepting the advocates of 1 John v. 7.)¹ have agreed in assigning this production to a period long subsequent to the age of Jerome. That it proceeded from the pen of that Father, even Bishop Burgess does not venture to maintain; although he is reluctant to allow that it did not. The learned Prelate employs the language of doubt, in relation to this subject:—"If the Prologue to the Canonical Epistles be Jerome's. (and I think it has never yet been *proved* to be not his) it is of very great importance, &c."²

¹ The class of critics here mentioned does not comprise, M. Martin, Mr. Travis, et id genus omne; who, as a matter of course, deem *every thing* genuine, which is favourable to the disputed text.

² *Tracts and Observations*, p. xliv.

Now, undoubtedly, this ‘has never been *proved*’ as a proposition in Euclid is proved; but it has been shewn by such evidence as can alone be adduced in cases of this kind. In fact, I should as soon expect to find a man of learning employed in defending the authenticity of the Epistles erroneously ascribed to Phalaris, as in defending that of the Prologue to the Canonical Epistles.—Moreover, when the learned Prelate refers to this Prologue—which he frequently does—he seldom fails to remind his readers of the eminent persons who have thought it genuine. Among these, he, again and again, mentions Erasmus, Socinus, Sir Isaac Newton, and Le Clerc¹. “And did these eminent persons”—I would ask, as Mr. Porson asked on another occasion—“give their opinion, after a careful examination? Did they persist in their opinion, after doubts had been hinted?”—“When a critic detects a forgery that has for some

¹ Walafrid Strabo, also; but to him I have devoted the next division of the present Section. I here give a few passages from Bishop Burgess’s *Vindication*. ‘Sir Isaac Newton says that Jerome was the first that inserted the verse in the Latin Version,’ p. 7. ‘Erasmus, Socinus, and Sir Isaac Newton, ascribe the Prologue to Jerome,’ p. 48. ‘Admitting with Walafrid (Strabo), Erasmus, and Sir Isaac Newton, the Prologue to be Jerome’s,’ p. 51. ‘Neither Mill indeed, nor Bengelius ascribe the Prologue to Jerome. These are, no doubt, great authorities. But so are *Erasmus* and *Le Clerc*, who think that it was written by Jerome.’ *Tracts and Observations*, p. xlviij.

time imposed upon the world, his discovery casts no imputation upon those learned men who have been hitherto deceived¹." Such is the liberal sentiment of Mr. Porson; which I record for the advantage of those who in former times may have taken it for granted that the Prologue in question was the work of Jerome. But let us briefly consider the circumstances of the individuals mentioned by the learned Prelate. And first, with regard to *Erasmus*:—In his note on 1 John v. 7. and other disquisitions on the same subject, he certainly reasoned on the Prologue, without expressing any doubts of its authenticity. Whether he had examined its pretensions in this point of view is not stated. Perhaps he took the composition as he found it, from a wish to contend with his adversaries on their own ground. At all events, he treated the Prologue with but little ceremony. Had he, indeed, thought it a fabrication of the eighth or ninth century, he could scarcely have treated it with less. He manifestly considered its most important part—the account, which by implication it conveys, of Greek manuscripts—as fabulous.—Of all the Latin Fathers, Jerome was the favourite of Erasmus; who, somewhat early in life, formed an intention of publish-

¹ Porson's Letters, p. 119.

ing his works. Accordingly, the *editio princeps* of Jerome issued from the Basil press in 1516, under the care of Erasmus. He appears to have printed whatever the MSS. presented as the works of Jerome; but at the same time formed into distinct classes the treatises which he deemed genuine, dubious, and spurious. The MSS. works of Jerome not having contained the Prologue to the Canonical Epistles, it was not published in the *editio princeps*.—Erasmus put forth a second (corrected) edition of Jerome in 1526, and a third in 1533; but, although his attention had in the mean while been particularly directed to the Prologue, it was still omitted. There is consequently strong ground for supposing that Erasmus did not really assign it to the pen of Jerome. So much for Erasmus, and his alleged support of the Prologue. It is, besides, not unworthy of remark, that Marianus Victorius—a true son of the Church, who regarded Erasmus as a *sesqui-heretic* at best, and devised every possible means of attacking him—laid nothing to his charge on account of the omission. Indeed, Victorius himself, in 1566, published the works of Jerome, without the Prologue; and for more than a century afterwards, the successive editions of Jerome were equally destitute of that commendation. We see, therefore, in what low

estimation the Prologue was held by the learned of those times.

Of *Socinus* I shall say but little; for, from what I have observed of his writings, I conclude that he was a man without skill, or pretensions to skill, in matters of criticism. With regard to the Prologue, he referred to Erasmus as his authority; and finding that Erasmus had reasoned upon it as the work of Jerome, he was content to do the same. In short, on this point, he is merely Erasmus at second hand; and an echo has no claim to attention on the score of originality¹.

¹ The most zealous advocate of the controverted text, cannot be more adverse than myself to the leading Theological tenets of his Heresiarch; but as I have spoken somewhat slightly of him as a critic, let me commend him as a writer in defence of Christianity. Not to mention other works, his treatise *De auctoritate Sacræ Scripturæ* contains much excellent matter in a small space; and, considering the early age in which it appeared, possesses peculiar merit. So far as it extends, it has more substance than the far-famed work of Grotius. That I may not seem quite singular in my praise, I will state the opinion of Bishop Smallbrooke; who says that 'Grotius, in the composition of his book of the Truth of the Christian Religion, was, among several other authors, more especially assisted by the valuable performance of a writer otherwise justly of an ill-fame, viz. *Faustus Socinus's* little book *de auctoritate S. Scripturæ*, A. 1611. Ed. Vorst.' *Charge to Clergy of St. David's*, 1729. This treatise of Socinus had great celebrity for a time. It was re-published by a Jesuit under a feigned name; re-edited by Conrad Vorstius; and translated into Dutch, French, and English.

In the year 1653, Selden published the second book of his treatise *de Synedriis*; in which, for some reason or other, he went out of his way to defend the genuineness of the disputed verse. Aware that the Prologue to the Canonical Epistles, if Jerome's, would be good evidence in its favour, he laboured hard to persuade himself that it really was Jerome's; but, I suspect, without success. He writes very doubtfully on the subject; confesses that many editions of the Vulgate, which contained Jerome's acknowledged prologues, did not contain the Prologue to the Canonical Epistles; and also mentions its absence from the works of Jerome. Whatever may have been previously thought of the prologue, the indecisive language of Selden would naturally tend to lessen its credit; but how far it had that effect is uncertain. We know, at least, that, in 1670, Sandius declared the prologue to be spurious; and, from the mode of expression he employed, there is some reason to suppose that he had been led to his conclusion by the statements of Selden¹. After this, Simon—when discuss-

¹ 'At præfatio illa non est genuina Hieronymi; nec legitur vel in operibus Hieronymi, vel in Bibliis vulgatis correctis.' *Interp. Paradox.* p. 383. Let me here observe, that Bp. Fell; in his edition of Cyprian (1682) laments the absence of the Prologue from the current editions of the Vulgate (p. 109.) He seems to have thought this prologue of great consequence

ing the claims of 1 John v. 7. in his *Histoire Critique* (1689, 1690.)—adduced a variety of arguments to shew that the prologue could not justly be ascribed to Jerome. In 1693, appeared the Benedictine edition of the works of Jerome, under the superintendance of Martianay. The first volume of this edition contained the *Bibliotheca Divina*, or Jerome's version of the Old and New Testaments, as derived from very old manuscripts—*e vetustissimis manuscriptis codicibus*; and prefixed to the Catholic Epistles is found the prologue in question. And thus did this notable composition gain admission, for the first time, into the collected writings of Jerome. Why it was then inserted is not very clear, for Martianay condemned it as a spurious work. The principles, indeed, on which he condemned it, were designedly different from those of Simon; to whom he seems to have entertained an extreme aversion. He states that *all the Apostolic Epistles* were printed from a copy in the Vatican¹; but when enumerating, in opposition to Simon, several antient MSS. of the Latin version which con-

in the question respecting 1 John v. 7. Bp. Fell was a good scholar; but 'his vein of criticism,' as Bp. Hurd rather invidiously remarked of a much greater man, 'was not above the common.'

¹ 'Omnes Epistolæ Apostolorum summâ fide editæ sunt juxta Exemplar Vaticanum.' p. 1591.

tained the prologue, he does not mention the Vatican copy as one of them. Again, Martianay contradicts Simon whenever an opportunity is presented; but although Simon had affirmed that none of the MSS. of Jerome's works contained the prologue, Martianay does not assert that they did. It was, therefore, not in consequence of any newly discovered MSS. either of the Latin version, or the works of Jerome, that the prologue appeared in the Benedictine edition¹.

¹ Let me here perform an act of justice to the learned Selden. Although defending Mr. Porson, I am happy to throw my shield over a person who thought differently from him on the disputed verse; and if, in protecting Selden, I were not still opposed to Bishop Burgess, my satisfaction would be without alloy.—When treating of the Prologue to the Canonical Epistles, Selden remarked—‘At verò quamplurimæ sunt Vulgatæ editiones quæ prologo illo prorsus carent, etiam dum alios Hieronymi habent. Neque inter Hieronymi opera prologo illi locus.’ Now it is manifest, that when Selden thus connected the editions of the Vulgate with *the works* of Jerome, he could mean only *the printed* works of that Father. To Selden's remark, however, the Bishop has subjoined the following note: ‘Fallitur vir eximius, cum Simonio aliisque. *E vetustissimus MSS. codicibus editus est a Martianæo.*’ (*Adnot. Millii, &c.* p. 208.) His Lordship therefore could not understand it in that sense; for as Selden published his remark in 1653, and died in 1654, his ignorance of Martianay's edition of Jerome (1693) was not a *mistake*; and a pretty good defence might be made for Simon. Even if we suppose that, by *the works* of Jerome, the learned Prelate understood the *manuscript* works, there is no evidence that Selden was wrong. Selden himself had before discussed the MSS. of the Latin version; and Mar-

We now proceed to NEWTON; who, as we are told, ‘ascribed the Prologue to Jerome.’—“Between the years 1690 and 1700, Sir Isaac Newton wrote a dissertation upon 1 John v. 7.; in which he collected, arranged, and strengthened Simon’s arguments, and gave a clear, exact, and comprehensive view of the whole question¹.” This dissertation affords, I believe, the only means of ascertaining the opinion of Newton, on the subject under consideration; and we there find the following passages. “The first upon record that represented the testimony of the Three in heaven is Jerome, *if the preface to the Canonical Epistles, which goes under his name, be his.*”—“From all these (Translators, Writers and Scribes) it will appear that the testimony of the Three in heaven was wanting in the Greek MSS. from whence Jerome, or whoever was the author of that preface to the Canonical Epistles, *PRETENDS to have borrowed it.*”—“It is not once to be met with in all the disputes, epistles, orations, and other writings of the Greeks and Latins, in the times

tianay does not say that he had published the Prologue from the MS. works of Jerome. The learned Prelate was misled, I suspect, by the words, *e vetustissimis manuscriptis codicibus*, in the title page to the *Bibliotheca Divina*.

¹ Porson’s *Letters to Travis*, p. ii. This is the language of one great man writing of another, who had discussed the subject upon which he was himself employed.

of those controversies (about the Trinity); no, not in Jerome himself, *if his version and preface to the Canonical Epistles be excepted*¹.”—Now passages of this kind must *at least* be understood to imply the existence of doubts on the writer’s mind, respecting the origin of the Prologue in question; and therefore, it cannot be quite correct to represent Newton as positively ascribing it to Jerome. The spuriousness of the work having been but recently maintained, and consequently, the notion not being, at that time, very prevalent, Newton might be satisfied with throwing out his suspicions on the subject, and then reasoning from it as if it were genuine: but that he had a strong impression that it was a forgery, must, I think, be very manifest to any one who will read his dissertation on 1 John v. 7.—On the whole, that Bishop Burgess should have enrolled NEWTON among the writers who attribute the Prologue to Jerome, is certainly ‘a thing to wonder at.’

The last on the Bishop’s distinguished list

¹ Horsley’s Newton, Vol. V. pp. 501, 503, 505. The fact here hinted at—that the genuine works of Jerome, voluminous as they are, never allude to the text, while it forms the prominent subject of the Prologue—forms an argument against the Prologue, *as Jerome’s*, which, I believe, can never be got over.

is *Le Clerc*—the personification of caution itself. That *Le Clerc* never did ascribe the Prologue to Jerome, I will not absolutely affirm, because I have not read the whole of his very miscellaneous writings: but if he did so, I will venture to pronounce, in the first place, that it was before he had well considered the subject—and in the next, that he completely changed his opinion. In his *Ars Critica*, I find the following passage.

‘Unum dumtaxat addemus exemplum *insignis fraudis*, hanc in rem. Cum, nimirum, deessent in antiquioribus Latinis exemplaribus verba quæ antea addulimus (1 John v. 7.), non modo à Theologis illata sunt recentioribus MSS. sed et antiquiores Interpretes malæ fidei sunt incusati. Quod ut aliqua cum veri specie, quæ nulla erat, fieri posset; fictus est, *a pio scilicet impostore*, Prologus in septem Epistolas Canonicas. Ne quisquam suspicaretur Prologum non esse *Hieronymi*, additum est in ultimo periodo nomen *Eustochii*: *Sed tu virgo Christi Eustochium, &c.* (Vol. II. pp. 240, 241. Ed. 1712.)

Moreover, in his Comment on 1 John v. 7. he thus writes.

‘*Hieronymi* nomen præfert quidem præfatio in Epistolas Catholicas; sed *ejus non esse* ostendit *Ric. Simonius* in secundâ parte Hist. Crit. N. T.; et Monachi Benedictini, qui nuper *Hieronymi*

opera Parisiis edere cœperunt, licet Simonio infensissimi, ejus rationes confirmarunt : ita ut pertinaciæ os occlusisse videantur¹.’

When the crude notions of the boy are fairly “put away,” let them not be quoted as the deliberate opinions of the man. This I say, in case it should appear that Le Clerc, in the earlier part of his life, referred to the prologue, as the composition of the real Jerome:—although I am not aware that he did so. In short, when the learned prelate mentioned Le Clerc as favourable to the authenticity of the prologue, I suspect that he relied upon the report of some venturesome advocate of the disputed verse, whose zeal was more remarkable than—his information shall I say, or—his integrity?—

With regard to the credit attached to this

¹ While Le Clerc’s Latin translation of Hammond on the New Testament is before me, I will transcribe his sentiments touching the external and internal evidence in the case of the disputed verse. ‘Miror eum (Hammondum) tam multis quævisse nexum versus 7mi testimonium cum illo, (sc. vers. 6ti) et sensum verborum *unum sunt*, vel *in unum sunt*, antequam ostendisset, aut conatus esset ostendere, hunc versum et ea verba esse genuina. De hujusmodi ordine possis dicere ἄνω ποταμῶν χωροῦσι παραί.’—Although no match for Bentley—more especially in metrical knowledge—Le Clerc was a critic whose opinions are always worth knowing.—He was born in 1657; published his *Ars Critica* in 1696, and his Translation of Hammond in 1698; and died in 1736. His literary labours were prodigious.

famous prologue, the case seems to be—that, from the age of Erasmus to the date of Martianay's edition of Jerome, not a single scholar perhaps can be found who, after a regular inquiry into the subject, stood by it as genuine; and that, from the date of that edition to the present time, the learned have fairly abandoned it. Mr. Porson, in his controversy with Archdeacon Travis, adopted and enforced the sentiments which had long been common to the great critics and the small, in this matter; and even now, Bishop Burgess does not avow sentiments of a contrary kind. It might therefore be expected that the learned prelate could have no quarrel with Mr. Porson on this point. But it is far otherwise. Opinions which are harmless when entertained by others seem to become perfectly malignant when promulgated by that critic; and thus, there is hardly a position occupied by Mr. Porson which Bishop Burgess does not shew at least a disposition to attack. Let us now consider an instance of the learned prelate's method of proceeding.

‘ Mr. Porson gets rid of the authority of the Prologue, in a very summary and extrajudicial way. “ If Jerome had told us that his Greek MSS. contained the three heavenly witnesses, he would have told a notorious falsehood.” The Reviewer will, I think, hardly place this assertion

amongst Mr. Porson's "formidable objections"¹. If the author of the Prologue be a competent and credible witness, his testimony is as admissible *for* the Greek copies, as *against* the Latin. Mr. Porson admits it *against* the Latin. "*In fact it appears,*" (says the Professor, on the authority of the Prologue) "that whenever this Prologue was written, most of the Latin copies wanted 1 John v. 7." He could not, therefore, consistently refuse his testimony *for* the Greek.' (*Vind.* pp. 42, 43. See also pp. 81, 125. for the same opinion).

Whether Mr. Porson's assertion is to be placed amongst his 'formidable objections' or not, there is manifestly nothing very formidable in the reply that has been given to it. The learned prelate seems to think that if *any* credit be allowed to the prologue, it is as trust-worthy with regard to the Greek MSS. as the Latin. This is by no means a certain consequence. We will suppose that a witness, of very dubious character, presents himself to be examined. He pretends to a name which no one believes to be his own; and it is diffi-

¹ 'The Reviewer'—"formidable objections." 'The Reviewer' means, I suppose, him of 'The Quarterly,' already alluded to in this work; and "formidable objections" may be an expression applied by the Reviewer aforesaid to Mr. Porson's remarks. In the second edition of his Vindication and in other subsequent works, the learned prelate tempers the severity of argument by a pleasant iteration of the term "formidable objections;"—indicating thereby how peculiarly inappropriate it is to the criticisms of Mr. Porson.

cult to ascertain his age or calling. The witness deposes to two distinct particulars: one of them, he may have personally observed—the other, he most probably knew only from report. His testimony, in the one case, is confirmed by a mass of circumstantial evidence; and, in the other, it is opposed to all extraneous testimony. Now I maintain that, on all rational principles of judgement, we are bound, in the former case, to receive the witness's evidence; and in the latter to reject it. Apply this to the author of the prologue. The pretended Jerome complains of *unfaithful translators*, who had omitted the text of the heavenly witnesses. He knew therefore that it was absent from the Latin MSS.; a fact which is attested by many of the oldest copies yet remaining, and confirmed by appearances in early Latin writers. In this instance, then, his testimony may be depended upon. But his complaint of *unfaithful translators* implies also that the text of the heavenly witnesses was *read* in the Greek MSS.: a fact which no antient Greek MS. can be brought to attest, nor any early Greek writer to confirm, in the slightest degree. In truth, *as far as it is possible in any case to prove absence by testimony, the absence of the text from the Greek MSS. is proved.* Here, therefore, we are compelled to believe that the author

of the prologue, whether aware of it or not, insinuated what was not true.

There is, moreover, a consideration, of some importance in the case before us, which the Bishop has not condescended to notice. It was not, as his Lordship imagines, merely because the prologue complained of *unfaithful translators*, that Mr. Porson concluded that the text of the heavenly witnesses was absent from the Latin MSS. of those times; but also because the very *existence* of the prologue itself cannot be accounted for, on any other supposition. The purpose for which it was written could only have been, to *introduce* the text into the Latin MSS.; in which it must therefore have been previously wanting. If the text already existed in the Latin MSS. why was the prologue written at all? In a word, Mr. Porson does not reason on the *authority* of the prologue, as the learned prelate states; but upon its *existence*. He does not merely say, as Bishop Burgess has quoted him, “*In fact it appears* that whenever this prologue was written, most of the Latin copies wanted 1 John v. 7. :” but he says, “*In fact it is apparent* that, whenever this prologue was written, most of the Latin copies wanted 1 John v. 7. *and that it was written for the express purpose of providing a remedy for*

*this defect*¹.”—The learned prelate may be assured that it was not Mr. Porson’s plan of writing to occupy attention with words destitute of signification; and therefore that, in order to convey his full meaning, it is necessary to give his sentences entire.—And now, let us once more consider the opening of the extract lately presented to the reader.

‘ Mr. Porson gets rid of the authority of the prologue in a very summary and extrajudicial way. “ If Jerome had told us that his Greek MSS. contained the three heavenly witnesses, he would have told a notorious falsehood.” The Reviewer will, I think, hardly place this assertion amongst Mr. Porson’s formidable objections.’

Every one, I believe, who reads the preceding paragraph must naturally conclude that the assertion there commented upon was put forth without the slightest attempt to explain or enforce it:—And yet, Mr. Porson thus dwells upon the subject.

‘ If Jerome had told us that his Greek MSS. contained the three heavenly witnesses, he would have told a notorious falsehood. That all the Greeks before his time and all for many ages after it, should know nothing of this text, or entirely

¹ *Letters to Travis*, p. 303.

neglect it; that all the *visible* Greek MSS. which have survived to the present day, should omit it; and yet that Jerome found a cluster of Greek MSS. all of which retained it; this, according to the common course of things, is incredible and impossible. What a strange revolution, as Erasmus justly observes, that in Jerome's time the Latin copies should be defective and the Greek perfect, when at present the Latin have repaired their loss and the Greek are become defective.' (pp. 301, 302.)—'You tell us, and with great truth I believe, that all Jerome's MSS. are lost. But how happens it that they differed so widely from all others?—What pity that all the orthodox MSS. after being once collated, should withdraw themselves, and neither listen to the invitation of their friends nor the challenge of their enemies!' (p. 304.)

An estimate may now be formed of the degree of fairness with which Bishop Burgess has treated Mr. Porson's argument. But waving all reflections on that subject, I shall merely remark that the opinions of these learned persons are here directly opposed to each other. That Jerome's Greek MSS. contained the text of the heavenly witnesses appears to Mr. Porson, under all the circumstances of the case, incredible and impossible; while to Bishop Burgess the same thing appears both possible and credible. Which of these two opinions is the better entitled to the praise of correctness shall be left entirely to the judgement of the reader.

The learned prelate, in his *Selection of Tracts and Observations on 1 John v. 7.* (pp. xliv—xlvi.), resumes the subject of the prologue. He twice quotes Mr. Porson's assertion, 'If Jerome had told us, &c.;' and twice adduces Dr. Bentley as holding contrary opinions. In fact, the greater part of the discussion appears to be an expansion of the paragraph already considered; and therefore the reader will readily excuse me if I trouble him with but few remarks upon it.

"Mr. Porson calls the prologue to the Canonical Epistles *the weightiest evidence.* But he gives no credit to the assertion, which it contains, respecting the Greek copies."—Mr. Porson assigned many reasons, some of which we have seen, why he refused credit to the statements of the prologue. What then did he mean by *the weightiest evidence*?—The evidence afforded by the writings of Jerome was the subject of discussion. Mr. Porson having just touched an argument, drawn from that Father by Mr. Travis, which dissolved in its own weakness, thus went on:—"But the weightiest evidence remains, the prologue to the Canonical Epistles."—It was indeed "the weightiest evidence" derived from Jerome; but if its bearing be considered with reference to

the disputed verse, the mention of its weight is a *bitter irony*. I am aware that there is something awkward in explanations of this kind; but I know no other means by which such misconceptions of Mr. Porson's mode of writing can be rectified¹.

The author of the prologue "does *not* assert that he restored the verse, as must be evident to any one who will read the prologue. Mr. Porson admits that the author 'does not positively affirm that he *restored* that verse upon the authority of Greek MSS. but, in order to

¹ 'At the request or command of Pope Damasus,' Mr. Porson continues, 'Jerome revised the Latin translation, and corrected it upon the faith of the Greek MSS. Did he therefore replace the three heavenly witnesses at this revision, or not? If he did, why did he not then write his preface to inform the world of his recovered reading? But after Damasus was dead, Eustochium, it seems, a young lady, at once devout, handsome, and learned, requests him once more to revise the Catholic Epistles, and correct them by the Greek. Jerome undertakes the task, and having completed it, advertises her in this prologue, that other inaccurate translators had omitted the testimony of the three heavenly witnesses, the strongest proof of the Christian faith. Such a story as this carries its own condemnation upon its forehead.' (p. 289, 290.)

An amusing essay might be written on the mistakes which have arisen from interpreting in sober seriousness, expressions which Mr. Porson meant to be understood as solemn irony. His notes on Euripides, as well as his Letters to Mr. Travis and other works, are remarkable for expressions of that kind. Mr. Kidd has just broached this subject, in his Volume of *Porson's Tracts*, pp. liv, lv.

possess the reader with that belief, he envelopes his meaning in a cloud of words.'—Jerome certainly did not restore the verse to the Latin version, for it existed in the old Italic, &c."—Here again Mr. Porson appears to be misunderstood. He is not laying any stress, as the Bishop supposes, upon the word *restored*¹; but examining the testimony of the prologue to the existence of Greek MSS. containing the verse. "It is also observable," says the critic, "that though the main drift of the author was to give currency to his favourite verse of the three heavenly witnesses, he is afraid to affirm directly that it was in the Greek MSS. and only insinuates that falsehood in cautious and perplexed language." Mr. Porson immediately translates, and comments upon, that absurd medley of words which constitute the prologue;—and then proceeds, "Besides, the author does not positively affirm that he has restored the verse upon the authority of Greek MSS. but in order to possess the reader with that belief,

¹ According to Dr. Benson, the author of the prologue affirmed that 'he had *restored* the verse.' Mr. Travis replied, that the prologue 'does not suppose any *restoration*,' because 'the verse had never been lost.' On this quibbling about words Mr. Porson remarked (p. 157.)—'Surely an editor may be said to *restore* a passage, that was only in a part of the copies, and consequently in danger of being lost.' Even after this we are presented with arguments that turn upon the word *restore*!

envelopes his meaning in a cloud of words." There is here, surely, nothing ambiguous in Mr. Porson's mode of writing.

"Mr. Porson says (p. 151.) of the Greek MSS., 'Produce *two* actually existing Greek MSS. five hundred years old, containing the verse, and I will acknowledge your opinion of its genuineness to be probable.' If we apply this rule of probability to the Latin MSS., we can produce more than *two hundred* MSS. of that age, which contain the verse; and some of nearly twice that age. It was consequently in Jerome's version, and therefore in the Greek text."—Mr. Porson was not laying down rigorous rules of criticism in the preceding extract; or stating the exact laws of probability. He was merely reasoning with *the man*—Mr. Travis. With this intimation I shall give the following extracts from the 'Letters;' and so, leave the reader to form his own judgement of the whole matter.

'I have hitherto been arguing as if all the Latin MSS. had the disputed verse in some shape or other; which you know, Sir, is not the case. You say indeed, p. 210, that "there is a greater number beyond all comparison in which this text is found." I have already allowed you the full benefit of your majority. Make the most of this

concession ; for it would be unkind to deprive you of an advantage which you so seldom enjoy. But take care of this argument ; for, if you push it too forcibly, it will pierce the heart of your own cause. If the majority of Latin copies be a good proof that this verse was early in the Latin version, the majority of Greek MSS. is as good a proof that it never was in the original. However, I will make what I think a fair proposal. Produce two actually existing Greek MSS. five hundred years old, containing this verse, and I will acknowledge your opinion of its genuineness to be probable. If you are unable to do this, and I produce you above twenty Latin MSS. all greatly exceeding that age, you cannot, I think, in common decency, refuse to be a convert to my opinion.’

‘ To which side shall we give credit, to age or to numbers ? On one side the witnesses are grave, elderly persons, who lived nearer the time when the fact happened which they assert, and they are all consistent in their testimony ; while the other party, though vastly superior in numbers, yet lived too late to be competently acquainted with the cause : many carry a brand of perjury on their front ; and, after all their collusion and subornation, their testimonies frequently clash, and contradict one another. In short, the few Latin MSS. that reject the verse, are as much superior to the herd of incorrect and modern copies that retain it, as a small well-trained band of soldiers to a numerous rabble destitute of discipline or unanimity.’

“ Mr. Porson says, that ‘ in some MSS. the

Preface is added; yet the heavenly witnesses omitted.' (p. 292.). Such omissions and inconsistencies are not uncommon in MSS."—Very true: and while they shew the want of discrimination with which the Latin MSS. have been put together, and the negligence with which they have been revised, they certainly detract greatly from the authority of the vaunted prologue.

Mr. Porson having said that 'If there were no other objection to the prologue, the style alone would determine it not to be Jerome's'—Bishop Burgess objects that 'the perception of style is so much a matter of taste, that a decision formed upon it is not likely to be satisfactory.' The Bishop also mentions Mill, who, although he placed the writer of the prologue after the time of Bede, considered the composition not unlike that of Jerome. Notwithstanding what the learned prelate has said on the subject; I wish he had given his own opinion, on the style of this production. He is, I am persuaded, too well aware of its defects to believe that Jerome, even under the most unfavourable circumstances, could have written any thing so bad. Of all the authors, perhaps, that ever lived, Jerome has had the greatest multitude of compositions at-

tributed to him, with which he had no concern; but it would, I conceive, be difficult to select from the whole, a work so unworthy of his pen as the Prologue to the Canonical Epistles.

Let us then suppose, with many learned men, that the prologue was first published in the eighth century¹. As it professed to be the work of Jerome, it must have been taken to represent the state of things in Jerome's days; but its very existence points out *to us* some important particulars relating to its own time. A few Latin MSS., probably, contained the text of the heavenly witnesses; but unless the generality of them had wanted it, it is self-evident that the prologue would never have

¹ About the year 735 died Venerable Bede, the most learned man of the age in which he lived. He wrote a regular commentary on the Canonical Epistles, in which he noticed neither the disputed verse nor its patron-prologue. This is a very remarkable fact. If he knew them not, it is a proof of their extreme obscurity at that time; if he knew and neglected them, it is a proof that he thought them spurious. What is here stated, although in a note, is an important part of the history of the text and the prologue.

An old MS. of Bede in the Library of Caius College, Cambridge, contains a prologue to the Canonical Epistles by Bede himself. It was transcribed by the learned Henry Wharton, and published by Dr. Cave. (*Hist. Lit.* Vol. I. p. 614.). This prologue, according to a MS. note of Archbishop Tenison, is cited by Clemens Lanthoniensis in a MS. Comment on the Catholic Epistles in the Library at Lambeth.

been written. The state, then, of the *Latin* MSS. in the eighth century would confirm the pretended Jerome's account of the MSS. in times past. Should the *Greek* MSS. indeed, by some accident, be examined, the text could not be found in them; and this circumstance might lead to inquiries respecting the Greek MSS. of preceding times, which must, according to the prologue, have contained the text. But to inquiries of this kind the answer was easy. The MSS. alluded to by Jerome were all lost. "Either they had been burned, or eaten by the worms, or gnawed in pieces by the rats, or rotted by the damps, or destroyed by the Arians." As to any subsequent copies, the scribes had all made the same mistake, in the same place;—deceived by the *homæoteleuton*, they had omitted the text of the heavenly witnesses. And thus, there was the clear authority of Jerome against the evidence of corrupted MSS.—Such, we may imagine, would be the account given by the friends of the prologue, should any one have ventured, at that time, to question the statements which it contained. In general, however, it would be gladly received, as furnishing a new and powerful argument in favour of the orthodox faith. Proceedings which tended to advance that good cause, although they might be not

altogether free from a degree of moral obliquity, were in those days connived at, not to say, applauded. The prologue would therefore have to encounter no very rigid scrutiny. Knowledge indeed, requisite for the undertaking, would not easily be found; and few, I suspect, would care to expose themselves to the suspicion of heresy, by throwing out reflections to its disadvantage. In fine, the writer of the prologue formed a very ingenious plan; and if, when he took pen in hand, he had discovered a less perplexed understanding and a more correct style of composition, modern critics might have had some trouble in detecting the Pseudo-Jerome. As it is, there is hardly to be found in antiquity a production of less weight than the Prologue to the Canonical Epistles.

4. Mr. Porson's opinions concerning Walafrid Strabo.

The reader can scarcely fail to be aware that the *Glossa Ordinaria*, which appears in the printed copies with a variety of prefatory matter, is usually cited as the compilation of Walafrid Strabo, or Strabus, who flourished in the ninth century¹. From a passage in one

¹ The *Glossa Ordinaria* consists of two parts: a short comment inserted between the lines of the text, and thence called

of those preliminary discourses — which was assumed as a matter of course to have been written by Walafrid Strabo—Mr. Travis deduced consequences highly favourable, in his estimation, to the point he wished to establish. Mr. Porson, in reply, was satisfied with discussing the merits of the passage itself; without formally opposing its claim to authority, as the production of Walafrid Strabo. In process of time, Bishop Burgess again enforced Mr. Travis's deductions from the passage—assuming it to have been written by Walafrid Strabo, and without expressing a doubt on the subject. A writer in the Quarterly Review for March 1822, finding that the conclusions which had been before drawn from the passage were still maintained as stoutly as ever, resolved, as it should seem, to put an end at once to that part of the dispute; by examining the degree of authority to which the passage was really entitled on

Glossa Interlinearis; and a larger comment, called *Glossa Marginalis*. The *Glossa Interlinearis* appears to have been compiled by Anselmus Laudunensis, about the year 1100. Cave does not write very clearly or consistently on this subject; but see his *Hist. Lit.* Vol. II. p. 187.—Under *Walafrid Strabo*, he says, '*Glossa Ordinaria Interlinearis in S. Scripturam, ex antiquis patribus collecta, et ab aliis postea aucta, Straboni nostro vulgo ascribitur.*' This is a very fair account of the matter, supposing Cave to have meant *Marginalis*, when, by some accident, he used the word *Interlinearis*. It is, indeed, quite certain that the *Glossa Ordinaria* contains the comments of writers long posterior to Walafrid Strabo.

the ground of antiquity. With this view, he distinctly proved that, instead of having proceeded from Walafrid Strabo in the ninth century, the preface in which the passage appears *must* have been written later than the twelfth century, and most probably in the fifteenth. Convinced by the Reviewer's statements, Bishop Burgess, in the second edition of his Vindication (p. 44.) fairly admits that the preface was not the production of Walafrid Strabo. He seems indeed rather pleased with the discovery; and straightway adduces it as an evidence of Mr. Porson's slight acquaintance with Ecclesiastical antiquity. Mr. Porson's imperfect knowledge on the subject of the Glossa Ordinaria, the learned prelate contrasts, in the following manner, with the more accurate information of Dr. Hody.—“ Mr. Porson, in his Letters, pp. 356, 357, argues at some length, without any suspicion that Mr. Travis had ascribed to Walafrid what does not belong to him. Hodyus (de Textibus Originalibus) quotes it as from Strabo, but has the precaution to say, *si modo illius ea sit.*”—Now allowing that Mr. Porson expressed no doubts as to the author of the preface alluded to, is it quite proper to hint that he was ignorant that such doubts might justly be entertained? Does it, I would ask, become the character of a scholar

like Bishop Burgess so to treat the character of a scholar like Mr. Porson? — But not to keep the reader any longer in suspense, I have a fact to produce which will supersede the necessity of many comments on the Bishop's innuendo. At the close, then, of the Letter in which the case of Walafrid Strabo and the *Glossa Ordinaria* is considered, there appears, from the pen of Mr. Porson, the following very remarkable

POSTSCRIPT.

“ *I know that the right of Walafrid Strabo TO THE PREFACE and the Glossa Ordinaria is EXCEEDINGLY QUESTIONABLE; but I have allowed it, that the dispute might be cut somewhat shorter.*”

The subject under discussion contains matter sufficiently curious to be entitled to a few more observations. In the first edition of his *Vindication*, Bishop Burgess, adopting the reasoning of Mr. Travis, referred, twice at least, to the preface in question. “ Walafrid Strabo, who lived in the ninth century, wrote a comment on the verse, and on the Prologue to the Epistles. He could not therefore be ignorant either of the defects which the author

of the prologue imputes to the Latin copies of his day, or of the integrity of the Greek, as asserted by him; and *he directs his readers to correct the errors of the Latin by the Greek.*" (p. 34.)—"That the Latin Church was in possession of the Greek text, we know . . . from Walafrid Strabo's references, in the ninth century, to the Greek text as the standard for correcting the imperfections of the Latin¹." (p. 49.)—The force of the argument we are now concerned with depends entirely upon the truth of this assumption—that the preface, containing *directions for correcting the Latin by the Greek*, was written in the ninth century by Walafrid Strabo; and on that point, as I have before stated, the learned prelate did not express any doubts. In that part of the before-mentioned article in the Quarterly Review, in which this subject is examined, we find the following sentence: 'It is well known to the learned in these matters, and may be easily ascertained by those who will take the trouble to inquire, that the title of Walafrid Strabo to be considered as the author of the *Glossa Ordinaria* is, to use Mr. Porson's phrase, "ex-

¹ These passages are repeated in the *second* edition of the Vindication, pp. 124, 140. They have been suffered to remain by accident I suppose; inasmuch as the inaccuracy of the statement has been acknowledged in the *preface* to this edition.

ceedingly questionable.” Here certainly was a warning to be cautious; and it really is strange that, after the subject was freed from its obscurity, the Bishop should have ventured to throw out a reflection on Mr. Porson’s want of information. By so doing, however, he has brought himself into a dilemma. When the learned prelate first argued from the preface, either he knew its dubious character, or he knew it not. If he knew it, why did he not state that the argument rested on somewhat precarious ground? If he knew it not, why did he afterwards employ the information he had acquired, to the disadvantage of another? The proceeding undoubtedly furnishes a remarkable proof of the readiness with which his Lordship can avail himself of a supposed oversight, to detract from the reputation of Mr. Porson.

Bede, Alcuin, Rabanus Maurus, and Walafriid Strabo were for a considerable period the brightest luminaries of the Western world. Bede, as already observed, died about the year 735; leaving behind him his disciple Alcuin, who found a patron in Charlemagne. To Alcuin succeeded his scholar Rabanus Maurus. This learned man seems to have outlived his pupil Walafriid Strabo, whose death is placed

in the year 849.—The main evidence for the text of the heavenly witnesses being derived from the Western Church, and of that evidence the prologue to the Canonical Epistles forming a prominent part, the neglect either of the text or the prologue, by Latin writers considerable for their fame and antiquity, is severely felt by the advocates of that languishing cause. Bede's silence on the subject, more especially—in a formal commentary on the Canonical Epistles—is an appalling circumstance. In the emergency which has thus arisen, the only resource seems to be, to make up for the silence of Bede by the testimony (if it can be found) of Walafriid Strabo. And thus the case is argued:—The *Glossa Ordinaria*, which was compiled by Walafriid Strabo, contains a comment on the disputed text. The text itself appears there, on the authority of Greek MSS.: for Walafriid Strabo, *in the preface to the Glossa*, declares that the Latin is to be corrected by the Greek. Moreover the prologue to the Canonical Epistles is honoured, in the *Glossa Ordinaria*, with a Commentary from the pen of Walafriid Strabo, who ascribed it to Jerome¹.—Such are the notions which

¹ Walafriid Strabo, who lived in the ninth century, wrote a comment on the verse, and on the prologue to the Epistles. He could not therefore be ignorant either of the defects which the

Bishop Burgess has adopted from other writers. If I were personally addressing the learned prelate, I might here employ the simple language of antient times—'Ἐχω τι κἀγὼ τοῖσδε σοῖς ἐναντίον Λόγοισιν εἰπεῖν:—for my love of accuracy in literary history induces me to offer a few brief remarks, which are, I confess, altogether adverse to the opinions just stated.

1. The Latin version of Scripture, which appears in the *Glossa Ordinaria*, undoubtedly contains, as it is now read, the disputed verse; but at what period before the publication of the *editio princeps* the verse was first inserted, is, I believe, in the present day impossible to be ascertained¹. 2. Walafrid Strabo has never, since the revival of learning (nor before, indeed)

the author of the prologue imputes to the Latin copies of his day, or of the integrity of the Greek, as asserted by him; and he directs his readers to correct the errors of the Latin by the Greek.' *Vind.* p. 43. 'The importance of Walafrid's testimony will be seen in the following passages of Bengelius and C. F. Schmidius. "Neque enim Lyranus solum, sed etiam Walafridus in prologum commentatur." So Schmidius speaking of the prologue, "in quam tanquam vetustam, ineunte seculo ix. Walafridus jam commentatus est." Walafrid's testimony, therefore, is not a "supposed" but a substantial testimony to this inquiry. He who commented on the prologue ascribed it to Jerome; and thus Jerome certifies for the existence of the seventh verse in Greek copies of his time.' *Vind.* p. 49.

¹ My meaning is, that we cannot from the present existence of the verse in the printed copy of the *Glossa Ordinaria* infer its existence in the time of Walafrid Strabo.

been considered the sole, scarcely the chief, compiler of the *Glossa Ordinaria*; which, in fact, exhibits the labours of many succeeding ages¹. 3. There is no reason whatever to suppose that the note upon the disputed verse was written by Walafriid Strabo;—for his name is subjoined to the notes which have been deemed his own; and to *that note* no name is subjoined². 4. The preface to the *Glossa Ordinaria*, which declares that the Latin is to be corrected by the Greek, was written, not by Walafriid Strabo in the ninth century, but *certainly* after the twelfth century, and *probably* in the fifteenth³. 5. The commentary upon the prologue to the Canonical Epistles was written, not by Walafriid Strabo,

¹ It is useless to refer to authorities in proof of this point. Every critic, I think, who has examined the matter holds the opinion stated above.

² To great numbers of the notes it would be quite a hopeless attempt to assign a name or a date.

³ That this preface was not written by Walafriid Strabo has been since allowed by Bishop Burgess. The proof of this point depends upon a minute circumstance. (Quarterly Review, March 1822, p. 336.). The preface mentioned a person under the title of *Magister in Historiis*. Now *Magister Sententiarum* would have at once appeared equivalent to *Peter Lombard*; but *Magister in Historiis* did not probably so readily suggest *Peter Comestor*, who flourished in the latter part of the twelfth century. Peter Comestor however was the man. After his time, therefore, the preface must have been written; and consequently several centuries after the age of Walafriid Strabo.

but by *Frater Brito* in the fourteenth century¹. —So much for the evidence of Walafrid Strabo, in favour of the disputed verse, and the prologue to the Canonical Epistles.

I now close my review of the opinions, on the Latin version and subjects connected with it, which are maintained by Mr. Porson and opposed by Bishop Burgess. The next Section will be appropriated to the consideration of certain passages in the Latin Fathers, concerning which the sentiments of those learned persons are equally at variance.

¹ Beyond doubt, in the fourteenth and fifteenth centuries, the prologue was, with several other prologues genuine and spurious, ascribed to Jerome, and commented upon as the work of that Father. On those prologues *Brito* was the Commentator General. For some farther account of these matters, see Quarterly Review, December 1825, pp. 71—74.

SUPPLEMENT

TO

SECTION III.

I HERE give Dr. Bentley's two Letters to the Archbishop of Canterbury¹, his Letter to an anonymous correspondent, and the principal part of his Proposals for a New Edition of the Greek Testament and Latin Version. The reader will thus be enabled to take a distinct view of the plan of proceeding in this great undertaking, as delineated by the Critic himself.

The Reverend Dr. RICHARD BENTLEY *to the Right Reverend the ARCHBISHOP of CANTERBURY.*

' May it please your Grace,

'Tis not only your Grace's station and general character, but the particular knowledge I have of you, which encourages me to give you a long letter about those unfashionable topics Religion and Learning. Your Grace knows, as well as any, what an alarm has been made of late years with the vast heap of Various Lections found

¹ Dr. Wake. He became Archbishop in January 1716.

in MSS. of the Greek Testament. The Papists have made a great use of them against the Protestants, and the Atheists against them both. This was one of Collins' topics in his discourse on free-thinking, which I took off in my short answer, and I have heard since from several hands, that that short view I gave of the causes, and necessity, and use of various lections, made several good men more easy in that matter than they were before. But since that time, I have fallen into a course of studies that led me to peruse many of the oldest MSS. of Gr. Test. and of the Latin too of St. Jerom, of which there are several in England, a full 1000 years old. The result of which has been that I find I am able (what some thought impossible) to give an edition of the Gr. Test. exactly as it was in the best examples at the time of the Council of Nice. So that there shall not be 20 words nor even particles difference; and this shall carry its own demonstration in every verse, which I affirm cannot be so done of any other ancient book, Greek or Latin. So that that book which, by the present management, is thought the most uncertain, shall have a testimony of certainty above all other books whatever, and an end be put at once to all Var. Lectt. now or hereafter. I'll give your Grace the progress which brought me by degrees into the present view and scheme that I have of a new edition.

‘ Upon some points of curiosity, I collated one or two of St. Paul's Epistles with the Alexandrian MS. the oldest and best now in the world; I was surprised to find several transpositions of words, that Mills and the other collators took no notice of; but I soon found their way was to mark nothing but change of words; the collocation and order they entirely neglected; and yet at

sight I discerned what a new force and beauty this new order (I found in the MS.) added to the sentence. This encouraged me to collate the whole book over, to a letter, with my own hands.

‘ There is another MS. at Paris of the same age and character with this; but, meeting with worse usage, it was so decayed by age, that 500 years ago it served the Greeks for old vellum, and they writ over the old brown capitals a book of Ephraim Syrus, but so that even now, by a good eye and a skilful person, the old writing may be read under the new. One page of this for a specimen is printed in a copper cut in Lamie’s Harmony of the Evangelists.

‘ Out of this, by an able hand, I have had above 200 lections given me from the present printed Greek; and I was surprised to find that almost all agreed, both in word and order, with our noble Alexandrian. Some more experiments in other old copies have discovered the same agreement: so that I dare say take all the Greek Testaments surviving, (that are not *occidental with Latin*, too like our Bezas, at Cambridge) and that are 1000 years old, and they’ll so agree together that of the 30,000 present Var. Lectt. there are not there found 200.

‘ The western Latin copies, by variety of translations, without public appointment, and a jumble and heap of all of them, were grown so uncertain, that scarce two copies were alike, which obliged Damasus, then Bishop of Rome, to employ St. Jerom to regulate the best received translation of each part of the New Testament to the original Greek, and so set out a new edition so castigated and corrected. This he declares in his preface he did, *ad Græcam veritatem ad exemplaria Græca, sed vetera*; and his learning, great name, and just authority, extin-

guished all the other Latin versions, and has been conveyed down to us, under the name of the Vulgate. 'Twas plain to me that when that copy came first from that great Father's hands, it must agree exactly with the most authentic Greek exemplars, and if now it could be retrieved, it would be the best test and voucher for the true reading out of several pretending ones. But when I came to try Pope Clement's Vulgate I soon found the Greek of the Alexandrian and that would by no means pary. This set me to examine the Pope's Latin by some MSS. of 1000 years old, and the success is, that the old Greek copies and the old Latin so exactly agree (when an able hand discerns the rasures and the old lections laying under them,) that the pleasure and satisfaction it gives me is beyond expression.

' The New Testament has been under a hard fate since the invention of printing.

' After the Complutenses and Erasmus, who had but very ordinary MSS. it has become the property of booksellers. Rob. Stephens' edition, set out and regulated by himself alone, is now become the standard. That text stands, as if an apostle was his compositor.

' No heathen author has had such ill fortune. Terence, Ovid, &c. for the first century after printing, went about with 20,000 errors in them. But when learned men undertook them, and from the oldest MSS. set out correct editions, those errors fell and vanished. But if they had kept to the first published text, and set the Var. Lections only in the margin, those classic authors would be as clogged with variations as Dr. Mills' Testament is.

' Sixtus and Clemens, at a vast expence, had an assembly of learned divines to recense and adjust the

Latin Vulgate, and then enacted their new edition authentic; but I find, though I have not discovered any thing done *dolo malo*, they were quite unequal to the affair. They were mere *Theologi*, had no experience in MSS. nor made use of good Greek copies, and followed books of 500 years before those of double that age. Nay I believe they took these new ones for the older of the two; for it is not every body that knows the age of a MS.

‘ I am already tedious, and the post is a going. So that to conclude—In a word, I find that by taking 2000 errors out of the Pope’s Vulgate, and as many out of the Protestant Pope Stephens’, I can set out an edition of each in columns, without using any book under 900 years old, that shall so exactly agree word for word, and, what at first amazed me, order for order, that no two tallies, nor two indentures can agree better.

‘ I affirm that these so placed will prove each other to a demonstration: for I alter not a letter of my own head without the authority of these old witnesses. And the beauty of the composition (barbarous, God knows, at present) is so improved, as makes it more worthy of a revelation, and yet no one text of consequence injured or weakened.

‘ My Lord, if a casual fire should take either his Majesty’s library or the King’s of France; all the world could not do this. As I have therefore great impulse, and I hope not *ἀθροῦ* to set about this work immediately, and leave it as a *Κειμήλιον* to posterity, against Atheists and Infidels: I thought it my duty and my honour to first acquaint your Grace with it; and know if the extrinsic expence to do such a work compleatly (for my labour

I reckon nothing) may obtain any encouragement, either from the Crown or Public.

‘ I am, with all duty and obedience,

‘ Your Grace’s most humble Servant,

‘ RI. BENTLEY.’

Trin. Coll.

April the 15th, 1716.

The Reverend DR. RICHARD BENTLEY *to the*
Right Reverend the ARCHBISHOP of CAN-
TERBURY.

Trin. Coll.

Sunday Evening.

‘ *May it please your Grace,*

‘ This minute I had the honour of your Grace’s letter; indeed when I saw by the prints that your Grace was in full Convocation, and had addressed his Majesty upon so just an occasion, and consequently was immersed in business of the highest importance; I condemned myself, that I should be so immersed here in books, and privacy, as not to know a more proper occasion of address to your Grace. On a due consideration of all which, I gave over expecting any answer, and designed to wait on you in person, when I came to London, where already my family is. But I see your Grace’s goodness and public spirit superiour to all fatigues; and therefore I thank you particularly for this present favour; as what was (justly) above my expectation. The thought of printing the Latin in a column against the Greek (which your Grace puts to the common) I doubt not is your own. My

Lord, it is necessary to do so: and without that, all my scheme would be nothing. It was the very view, that possessed me with this thought which has now so engaged me, and in a manner enslaved me, that *va mihi*, unless I do it. Nothing but sickness (by the blessing of God) shall hinder me from prosecuting it to the end. I leave the rest to the time of the Westminster election: with my hearty prayers and thanks, being

‘Your Grace’s most obedient

‘And obliged humble Servant,

‘RI. BENTLEY.’

‘I was told, a month ago, that your Grace (when you was at Paris) had made a whole transcript of the Clermont copy, Greek and Latin, which I hope is true.’

The Rev. DR. BENTLEY to —————

Trin. Coll. Jan. 1, 17¹⁶/₁₇.

‘SIR,

‘Yours of December the 20th came safely to my hands, wherein you tell me from common fame, that in my designed edition of the New Testament, I purpose to leave out the verse of John’s Epistle I. chap. 5. v. 7.

‘About a year ago, reflecting upon some passages of St. Hierom, that he had adjusted and castigated the then Latin Vulgate to the best Greek exemplars, and had kept the very order of the words of the original: I form’d a thought, *à priori*, that if St. Jerom’s true Latin Exemplar could now be come at, it would be found to agree exactly with the Greek text of the same age; and so the

old copies of each language (if so agreeing) would give mutual proof, and even demonstration to each other. Whereupon rejecting the printed editions of each, and the several manuscripts of seven centuries, and under, I made use of none but those of a thousand years ago, or above, (of which sort I have 20 now in my study, that one with another make 20,000 years¹.) I had the pleasure to find, as I presaged, that they agreed exactly like two tallies, or two indentures; and I am able from thence to lead men out of the labyrinth of 60,000 various lections; (for St. Jerom's Latin has as many varieties as the Greek) and to give the text, as it stood in the best copies, in the time of the Council of Nice, without the error of 50 words.

‘ Now in this work I indulge nothing to any conjecture, not even in a letter, but proceed solely upon authority of copies, and Fathers of that age. And what will be the event about the said verse of John, I myself know not yet; having not used all the old copies that I have information of.

‘ But by this you see, that in my proposed work, the fate of that verse will be a mere *question of fact*. You endeavour to prove, (and that's all you aspire to,) that it *may* have been writ by the Apostle, being consonant to his other doctrine. This I concede to you; and if the fourth century knew that text, let it come in, in God's name: but if that age did not know it, then Arianism in its height was beat down, without the help of that verse:

¹ ‘ MSS. that one with another make 20,000 years!’ As genuine nonsense as ever appeared in print. Surely *our Master* must have under-rated his correspondent's intellect. I am glad that he did not use this language when addressing his Grace of Canterbury.

and let the *fact* prove as it will, the *doctrine* is unshaken.

‘ Yours,

‘ RIC. BENTLEY.’

Extract from Dr. Bentley’s ‘ Proposals for a new edition of the Greek Testament and Latin Version.’

‘ The Author of this Edition, observing that the printed copies of the New Testament, both of the Original Greek and Antient vulgar Latin, were taken from manuscripts of no great antiquity, such as the first editors could then procure ; and that now by God’s providence there are MSS. in Europe, (accessible, though with great charge) above a thousand years old in both languages ; believes he may do good service to common Christianity, if he publishes a new edition of the Greek and Latin, not according to the recent and interpolated copies, but as represented in the most antient and venerable MSS. in Greek and Roman Capital letters.’

‘ The Author, revolving in his mind some passages of St. Hierom ; where he declares, that (without making a New Version) he adjusted and reform’d the whole Latin Vulgate to the best Greek Exemplars, that is, to those of the famous Origen ; and another passage, where he says, that a verbal or literal interpretation out of Greek into Latin is not necessary, except in the Holy Scriptures, *Ubi ipse verborum ordo mysterium est*, where the very order of the words is a mystery ; took thence the hint, that if the oldest copies of the Original Greek and

Hierom's Latin were examined and compared together, perhaps they would be still found to agree both in words and order of words. And upon making the Essay; he has succeeded in his conjecture, beyond his expectation or even his hopes.'

'The Author believes, that he has retriev'd (except in very few places) the true Exemplar of Origen, which was the standard to the most learned of the Fathers at the time of the Council of Nice and two centuries after. And he is sure, That the Greek and Latin MSS. by their mutual assistance, do so settle the original text to the smallest nicety; as cannot be perform'd now in any Classic Anthor whatever: and that out of a labyrinth of thirty thousand various readings, that croud the pages of our present best editions, all put upon equal credit to the offence of many good persons; this clue so leads and extricates us, that there will scarce be two hundred out of so many thousands that can deserve the least consideration.'

'To confirm the Lections which the Author places in the text, he makes use of the old Versions, Syriac, Coptic, Gothic and Æthiopic, and of all the Fathers, Greeks and Latins, within the first five centuries; and he gives in his notes all the various readings (now known) within the said five centuries. So that the reader has under one view what the first ages of the Church knew of the text; and what has crept into any copies since, is of no value or authority.'

'The Author is very sensible, that in the Sacred Writings there's no place for conjectures or emendations. Diligence and fidelity, with some judgment and experience, are the characters here requisite. He declares therefore, that he does not alter one letter in the text

without the authorities subjoin'd in the notes. And to leave the free choice to every reader, he places under each column the smallest variations of this edition, either in words or order, from the receiv'd Greek of Stephanus, and the Latin of the two Popes Sixtus V. and Clemens VIII. So that this edition exhibits both it self, and the common ones.'

'If the Author has any thing to suggest towards a change of the text, not supported by any copies now extant; he will offer it separate in his Prolegomena; in which will be a large account of the several MSS. here used, and of the other matters which contribute to make this edition useful. In this work he is of no sect or party; his design is to serve the whole Christian name. He draws no consequences in his notes; makes no oblique glances upon any disputed points, old or new. He consecrates this work, as a *κειμήλιον*, a *κτῆμα ἑσαεὶ*, a Charter, a Magna Charta, to the whole Christian Church, to last when all the antient MSS. here quoted may be lost and extinguish'd.'



SECTION IV.

Mr. Porson's observations on certain passages in the Writings of AUGUSTINE—EUCHERIUS—FULGENTIUS—CASSIODORUS and LEO THE GREAT.

I. AUGUSTINE. THE testimony of this Father, with regard to the text of the heavenly witnesses, is on many accounts entitled to great consideration. His acquaintance with Holy Writ, in the Latin version at least, appears to have been of the most intimate kind; and his works are so voluminous and replete with Scriptural quotations, that almost the whole of the New Testament might be collected from them. Being, besides, a Bishop of the African Church, and flourishing about the end of the fourth century, he lived in the very region and in the very age in which, if the text existed at all, he must have been well aware of its existence. Moreover, he engaged in controversies in which the text would have rendered him valuable assistance:—for instance, he wrote at great length against Maximin the Arian, and composed a distinct treatise in defence of the Trinity. In short, if the text was read as Scripture in Augustine's time,

there is every reason to expect that it should be found in his works. It seems, however, to be agreed on all hands that the works of this Father do not present us with the text of the heavenly witnesses.—He who can induce himself to believe that the text existed although unknown to Augustine, or was known to him although not quoted—may smile at difficulties, as the grounds for incredulity.

Cyprian in the third century has been alleged as evidence for the text of the heavenly witnesses. Now, if Cyprian cited the text, Augustine must have been aware of it; for he was thoroughly conversant with the writings of the great *Bishop and Martyr*. The Donatists, indeed, adduced the authority of Cyprian for their opinions respecting baptism by Heretics; and Augustine, who wrote very copiously against the Donatists, was in this instance obliged to oppose the sentiments of Cyprian. But this is done with the utmost reverence for his character. Augustine can hardly touch upon the mistakes of Cyprian without alluding to the errors of St. Peter¹. In a word, the

¹ 'Quapropter ita hoc Cypriani non accipio, quamvis inferior incomparabiliter Cypriano; sicut illud Apostoli Petri, quod gentes Judaizare cogebat, nec accipio nec facio, quamvis inferior incomparabiliter Petro.' *Contra Cresconium*, l. ii. c. 40.

tract *de Unitate Ecclesiæ* and the Epistle to Jubaianus, in which Cyprian is supposed to have referred to the contested verse, are particularly discussed in Augustine's treatises *contra Donatistas* and *contra Cresconium*. If then Augustine, as can hardly be doubted, knew nothing of the verse, can it be supposed that Cyprian quoted it?

Let us now cast a single glance at the times subsequent to those of Augustine. In the confession of faith said to have been presented at the Council of Carthage (484), and in the works of a few African writers of the sixth century, the text is cited as Scripture. But, *on what authority* did these writers, some of them of very dubious character, quote as Scripture a passage unknown to the age of Augustine? Are we warranted in receiving for Scripture the words of writers who neither by their reputation, nor their condition, nor their antiquity, are entitled to particular credit, even in matters of no great moment? In fine, shall we go forth in the dusk of the evening for the purpose of searching for what we cannot find at mid-day?

There are two particulars which appear to give the absence of the disputed text from

the works of Augustine almost the force of a demonstration that it was unknown to him. The former of them I shall state without comment in the language of Mr. Charles Butler, a friend—but certainly a very candid friend—of the verse:—the latter will bring into view the conflicting opinions of Mr. Porson and Bishop Burgess, and will therefore require somewhat of a formal discussion.

‘Sabatier,’ says Mr. Butler, ‘was so fortunate as to find, in different parts of the works of St. Augustine, a sufficient number of quotations to form the whole of the four first chapters, and likewise the beginning of the fifth. But, when he comes to the seventh verse, this very voluminous Father, *who wrote not less than ten treatises on the Epistle in question*, suddenly deserts him; though immediately after this critical place, he comes again to his assistance. This chasm, therefore, Sabatier fills up by a quotation from Vigilius Tapsensis, who wrote at the end of the fifth century.’ (*Horæ Biblicæ*, pp. 395, 396.)

The second particular to be recorded is, Augustine’s mode of interpreting 1 John v. 8. which he understands, mystically, of the Trinity. According to Mr. Porson, Augustine’s method of interpretation proves that he could have had no knowledge of the seventh verse; while Bishop Burgess, without holding it to be very

good evidence for the contrary, takes every opportunity to intimate his discontent at Mr. Porson's conclusion. On this subject the learned prelate thus writes :

‘ Augustine was the first of the African Fathers who interpreted the *eighth* verse *mystically*. But it does not follow from such interpretation that he had not the seventh verse in his copy ; because it was impossible for him to interpret it *literally*, consistently with the meaning which he ascribed to *unum*, namely, *unity of essence*.—Yet his allegorical interpretation of the eighth verse, according to Mr. Porson's argument, implies that he had not the seventh verse in his copy. “ The argument from Augustine's allegory is so full and strong, that Beza fairly says, *Non legit Augustinus*.” This argument would have more strength than it has, if Augustine had not understood by “ *unum*” *unity of essence*. It could not be said that the *Spirit*, the *water*, and the *blood*, are *one in essence*. He therefore applied it, not absurdly, *non absurde*, as he thought, to the *only three* that are *one in essence*, the Father, the Son, and the Holy Spirit. The literal meaning being, in his sense of it, impossible, he necessarily had recourse to allegory ; and applied the passage to the Trinity. *Non potuit non ad allegoriam confugere*, says Bengelius ; who did not “ avoid the argument,” as Mr. Porson says, but met it with a full conviction that Augustine read the seventh verse in his copy. *Sane dictum adeo non ignoravit ut totam ejus sententiam, et sententiæ periphrasin disertam*

insereret, VERBI etiam nomine adhibito. (*Vind.* pp. 136—138¹).

It is impossible for the reader completely to understand the merits of the case now under consideration, without perusing Augustine's own account of his mystical interpretation of the eighth verse. The following extract is longer than I could have wished, but my plan requires that it should be given.

‘ Sane falli te nolo in epistola Johannis Apostoli, ubi ait, Tres sunt testes, spiritus, et aqua, et sanguis, et tres unum sunt. Ne forte dicas spiritum

¹ The Bishop frequently recurs to the allegorical interpretation of the eighth verse and the inference which has been drawn from it. See *Vind.* pp. xvii, xxiii, 5, 27, 133; also *Letter to Clergy of St. David's*, pp. 31—34. In this last passage the learned prelate has thus quoted ‘ Mr. Porson's several observations’ on the above-mentioned allegorical interpretation. ‘ P. 286 he says: “ It is self-evident that no man, who had before him a clear passage for the doctrine of the Trinity, a passage where the three persons are distinctly named, would quote the adjacent sentence, and explain it mystically of the same doctrine, unless he were determined to turn the Scripture into needless tautology, and weaken the force of his own reasoning.” Again p. 307, “ It is not likely that any body, seeing the doctrine of the Trinity clearly revealed in the seventh verse, should extract it from the eighth by an unnatural interpretation.” Again p. 311, “ I do re-assert, that no writer in his perfect mind could possibly adopt this allegorical exposition of the eighth verse, if the *seventh verse were in his copy.*”’—The Bishop's principal arguments against Mr. Porson are contained in the extract given above, in the text; such additional observations, however, as I can find, I shall take care to notice.

et aquam et sanguinem diversas esse substantias, et tamen dictum esse, tres unum sunt: propter hoc admonui ne fallaris. Hæc enim sacramenta sunt, in quibus non quid sint, sed quid ostendant semper adtenditur: quoniam signa sunt rerum, aliud existentia, et aliud significantia. Si ergo illa quæ his significantur, intelligantur, ipsa inveniuntur unius esse substantiæ; tamquam si dicamus, Petra et aqua unum sunt, volentes per petram significare Christum: per aquam Spiritum-sanctum: quis dubitat petram et aquam diversas esse naturas? Sed quia Christus et Spiritus-sanctus unius sunt ejusdemque naturæ; ideo cum dicitur, Petra et aqua unum sunt; ex ea parte recte accipi potest, qua istæ duæ res quarum est diversa natura, aliarum quoque signa sunt rerum quarum est una natura. Tria itaque novimus de corpore Domini exisse, cum penderet in ligno: primo spiritum, unde scriptum est, Et inclinato capite tradidit spiritum: deinde quando latus ejus lancea perforatum est, sanguinem et aquam. Quæ tria si per se ipsa intueamur diversas habent singula quæque substantias: ac per hoc non sunt unum. Si vero ea, quæ his significata sunt, velimus inquirere, non absurde occurrit ipsa Trinitas, qui unus, solus, verus, summus est Deus, Pater et Filius et Spiritus-sanctus, de quibus verissime dici potuit, Tres sunt testes, et tres unum sunt¹: ut nomine spiritus

¹ When Augustine writing of the Father, the Son, and the Holy Spirit, says 'de quibus verissime *dici potuit*, Tres sunt testes, et tres unum sunt'—his mode of expression shews that he knew no place in Scripture in which it *was actually* so said: that is, he knew nothing of the seventh verse. And thus it appears

significatum accipiamus Deum Patrem: de ipso quippe adorando loquebatur Dominus, ubi ait, Spiritus est Deus. Nomine autem sanguinis Filium: quia Verbum caro factum est. Et nomine aquæ Spiritum-sanctum: cum enim de aqua loqueretur Jesus, quam daturus erat sitientibus, ait Evangelista, Hoc autem dixit de Spiritu, quem accepturi erant credentes in eum. Testes vero esse Patrem et Filium et Spiritum-sanctum, quis Evangelio credit, et dubitat, dicente Filio, Ego sum qui testimonium perhibeo de me, et testimonium perhibet de me qui misit me Pater. Ubi etsi non est commemoratus Spiritus-sanctus, non tamen intelligitur separatus. Sed nec de ipso alibi tacuit, eumque testem satis aperteque monstravit. Nam cum illum promitteret, ait, Ipse testimonium perhibebit de me. Hi sunt tres testes: et tres unum sunt, quia unius substantiæ sunt. Quod autem signa quibus significati sunt, de corpore Domini exierunt, figuraverunt Ecclesiam prædicantem Trinitatis unam eandemque naturam: quoniam hi tres qui trino modo significati sunt, unum sunt; Ecclesia vero eos prædicans, corpus est Christi. Sic ergo tres res quibus significati sunt, ex corpore Domini exierunt: sicut ex corpore Domini sonuit, ut baptizarentur gentes in nomine

appears that, whatever expressions of this kind may be found in his writings, must be considered either as *his own* phrases, or as applications of the eighth verse to the Trinity. This is all that needs to be said in reply to Bishop Burgess's observation—'There are passages in the works of Augustine (such as *Pater, et Filius et Spiritus Sanctus unum sunt*; and *Tres enim sunt personæ, Pater et Filius et Spiritus Sanctus; et hi tres, quia unius substantiæ sunt, unum sunt*) which appear evidently taken from the seventh verse.' *Vind.* p. 137.

Patris et Filii et Spiritus-sancti. In nomine, non in nominibus: hi enim tres unum sunt, et hi tres unus est Deus. Si quo autem alio modo tanti sacramenti ista profunditas, quæ in epistola Johannis legitur, exponi et intelligi potest secundum catholicam fidem, quæ nec confundit nec separat Trinitatem, nec abnuat tres personas, nec diversas credit esse substantias, nulla ratione respuendum est. Quod enim ad exercendas mentes fidelium in Scripturis sanctis obscure ponitur, gratulandum est, si multis modis, non tamen insipienter exponitur.' (*Contra Maximinum, Arianum*, l. ii. c. 22.)

From the preceding passage it appears that Augustine considered the *spirit*, the *water* and the *blood*, mentioned in the eighth verse, to be, *literally*, the *breath* yielded up by our Lord on the cross, and the *water* and the *blood* which flowed from his side; but these not being in essence *one thing* (*unum*) must be understood *figuratively*: and, so understood, they may, not improperly, signify the Persons of the Trinity. The *spirit*, or *breath*, then indicates the Father; the *blood*, the Son; and the *water*, the Holy Spirit. That the spirit may indicate the Father is proved from John iv. 24; and that the blood and the water may indicate the Son, and the Holy Spirit, from John i. 14, and John vii. 39. It yet remains to be shewn that the three Persons are *witnesses*, and that they are *one* (*unum*). Augustine proves that the Father, the

Son and the Holy Spirit are *witnesses*, from John viii. 18. and John xv. 26.; and he proves that they are together *one* from Matt. xxviii. 19.—the command to baptize being in *the (one) name*, not in *the names*, of the Father, the Son and the Holy Spirit. From the natural body of our Lord, he also remarks, proceeded the spirit, the water and the blood; and this is a type of his mystical body, the Church, baptizing in the name of the Trinity. In this manner he establishes his method of interpreting the eighth verse.

If the seventh verse had existed in Augustine's time, it would have placed before him all that he wanted for the purpose of establishing his interpretation of the eighth. It mentions the three persons of the Trinity; it declares them to be *witnesses*; and affirms that they are *one (unum)*. In a word, it proved exactly what he wished to prove. Now, human credulity does not go to the extent of believing that he would not have availed himself of that verse, in confirmation of his view of the subject, if it had been in his power to do so. The inevitable conclusion, therefore, is; that the text of the heavenly witnesses was unknown to Augustine.—It is objected, however, that Augustine—being driven, by his mode

of limiting the meaning of *unum* to *unity of essence*, to interpret the eighth verse of the Trinity—may still have been acquainted with the seventh. If Augustine had not confirmed his explanation of the eighth verse in a manner which destroys all probability of his knowledge of the seventh, this objection would have had some weight. But, taking circumstances as we find them, it is, in itself, not worth a moment's consideration; and I shall discuss the subject solely with reference to the opinions of Bishop Burgess and Mr. Porson.

Mr. Porson—struck, apparently, by a perusal of Augustine's account of his interpretation of the eighth verse, with the excessive absurdity of attributing to him any knowledge of the seventh—seems to have given himself but little trouble to express his sentiments on the subject. His observations, taken together, are sufficient to convince any one, who is capable of conviction, that Augustine was not acquainted with the text of the heavenly witnesses; but it is clear that Augustine adopted his mystical interpretation of the eighth verse, less for the sake of a new evidence for the Trinity, than for the purpose of obviating an objection to his notions with regard to *unum*:—and therefore, so far as Mr. Porson neglected to consider

this point—and I think he did neglect it—his argument is defective. There was not, however, a difficulty which he avoided. He only missed an opportunity of strengthening his own position; of which, if he had thought it worth while, he would have availed himself with great effect.—Augustine had recourse to his mystical interpretation, either in defence of the meaning assigned to *unum*, or in proof of the Trinity. In the former case, we have already seen that he must have been ignorant of our seventh verse; and in the latter, he would never have sought out his *mystical* proof, if a *literal* proof had been afforded by the verse preceding. “It is,” as Mr. Porson says, “self-evident, that no man who had before him a clear passage for the doctrine of the Trinity, a passage where the three persons are distinctly named, would quote the adjacent sentence, and explain it mystically of the same doctrine, unless he were determined to turn the Scripture into needless tautology, and weaken the force of his own reasoning.” Much inconclusive reasoning, and many strange applications of Scripture, may be found in the Theological works of antient and of modern times; but I doubt whether, in the whole list of such productions, any folly can be detected equal to that of adducing a mystical interpretation of the eighth verse, in

behalf of the Trinity, when the seventh is received as Scripture. Mr. Porson's language, when writing on this subject, is surely not too strong. "I do re-assert, that no writer, in his perfect mind, could possibly adopt this allegorical exposition of the eighth verse, if the seventh were extant in his copy."

But the learned Prelate finds fault with Mr. Porson's manner of referring to Bengelius; and thus writes: '*Non potuit non ad allegoriam confugere,*' says Bengelius; who did not "avoid the argument," as Mr. Porson says, but met it with a full conviction that Augustine read the seventh verse in his copy. *Sane dictum adeo non ignoravit ut totam ejus sententiam, et sententiæ periphrasin disertam insereret, VERBI etiam nomine adhibito*¹.—Mr. Porson's expression is—'Bengelius avoids the argument, by the *Disciplina Arcani*.' It is certain that Bengelius, being, in reality, reluctant to lose Jerome and Augustine as witnesses for the verse, writes somewhat unsteadily, and therefore not very wisely, on the subject of their testimony. He supposes, for instance, that Augustine was at

¹ In what way the *Word* is introduced, appears from what immediately follows. '*Nomine SANGUINIS, inquit (Augustinus) significatum accipiamus FILIUM: quia Verbum caro factum est (Joh. i. 14)*'. See the original passage, p. 237.

first, when in Italy, acquainted only with copies wanting the verse; and that afterwards, when in Africa, meeting with copies which contained it, he entertained doubts of its genuineness. He also affects to say, that if Jerome and Augustine knew the verse, its authority is not much increased; and that if they knew it not, its authority is not diminished¹! Every honest inquirer must read notions like these, in the works of a man of character, with regret. Notwithstanding all my anxiety—and it is very great—to think highly of Bengelius, there are several passages in the note on 1 John v. 7. which almost shake my confidence in his sincerity. But to proceed. By “avoiding the argument by the *disciplina arcani*,” I understand Mr. Porson to mean, what, I think, he only could mean—that Bengelius accounted for Augustine’s apparent neglect of the seventh verse, by considering it as a studied omission of a passage which expressed the doctrine of the

¹ ‘Valde verisimile fit, Augustinum, post conversionem, in Italia codicibus *Dicto* carentibus assuevisse; deinde in Africa, quum codices *Dictum* habentes nactus esset, de ejus germanitate dubitasse et dubium mansisse.’—‘Quanquam auctoritas *Dicti*, si scierunt (Hieronymus et Augustinus) non valde augetur; si nescierunt, multo minus tollitur.’ *Annot. in 1 Joh. v. 7. Sect. 20. ad fin.* If the testimony of Jerome and Augustine—who must ever be placed amongst the greatest of the Fathers—may be thus disposed of, to what purpose do we spend time in examining the records of antiquity?

Trinity in a manner too *esoterical* for the generality of the faithful. In this sense I maintain that Bengelius did "avoid the argument." There is an entire section on the subject; at the head of which appears the following title: 'Augustinus, vel etiam Hieronymus, potius *disimulanter tractaverunt* hoc Dictum, quam ignoraverunt:' and the following decision towards the end: 'Denique Augustinum, et Hieronymum, et alios, ratio illa (sc. *Disciplina Arcani*) a Dicto, etiamsi id scirent, aperte amplectendo, videtur deterruisse.' Then comes, as a climax to the whole, the notable observation, that—it is of little moment whether Augustine and Jerome were acquainted with the verse, or not.—On second thoughts, I am inclined to believe that, in this part of the investigation, Bengelius was fairly lost, amidst the mazes of his own system.

Mr. Porson held, as we have seen, that no person *in his right mind* would deduce the doctrine of the Trinity from an allegorical interpretation of the eighth verse, while he was in possession of the seventh. In opposition to this opinion, Bishop Burgess states *the fact*, that Eugenius, Archbishop of Cherson, the correspondent of Matthæi in 1780—being a believer in the genuineness of the seventh

verse—*did* so interpret the eighth. Now, a proceeding may appear to the learned Prelate very wise, *because* it is the Archbishop of Cherson's; while to others it may seem very unwise, *although* sanctioned by his authority. And thus, the Archbishop is exhibited in rather an awkward position. Mr. Porson, I believe, would have enjoyed this; and with a few remarks, conveyed in a tone of grave humour, would have dismissed the subject. But for myself, sensible that I should extremely dislike to be pointed out as *the man* who had done what Mr. Porson thought could not be done by any one in his right mind, I wish to befriend the suffering party. Let me, therefore, endeavour to extricate from his disagreeable situation, Eugenius, Archbishop of Cherson; who, as it is generally observed when his name is mentioned, 'published Joseph Bryennius and translated Virgil's Georgics into Greek hexameters.' In the first instance, however, it will be proper to state Bishop Burgess's argument in his own words. It is a favourite argument, I presume; for the learned Prelate has enforced it I know not how often.

'As to the question of *fact*, whether any writer in his *perfect mind* could interpret the eighth verse allegorically, who had the seventh verse before him, we know that at least one

very learned man, EUGENIUS, the Archbishop of Cherson, who translated Virgil's Georgics into Greek hexameters, and was a defender of the seventh verse, *has* interpreted the eighth verse allegorically of the Trinity, in his Letter to Matthæi; in which he accounts for the origin of the apparent solecism of the eighth verse from the expression of the *preceding seventh verse*.¹ (*Letter to Clergy of St. David's*, p. 34.)

The case is this. Eugenius was a strenuous defender of the seventh verse; and maintained that there is a solecism in the language of the eighth, (the neuters τὸ πνεῦμα, τὸ ὕδωρ, τὸ αἶμα being connected with the masculine τρεῖς) which can be accounted for only by supposing the seventh verse to have preceded it¹. His notion was, that the witnesses of the eighth verse were *the same* as those of the seventh, and bore *the same* testimony; so that τρεῖς, which had been properly applied to the witnesses of the seventh verse, was afterwards with equal propriety applied to those of the eighth. And in this way he was led to interpret the eighth verse symbolically of the Trinity². But it by

¹ The passage from Gregory Nazianzen, discussed pp. 45—48, shews that HE gave himself no concern about the solecism in question. But then, *he* knew nothing of the seventh verse. That was a discovery reserved for other times and regions. The passage of Gregory is deserving of attention, with a view to the text of the heavenly witnesses.

² 'Tres igitur qui in cœlo testimonium perhibent primo positi sunt versu septimo. Deinceps vero immediate adducti,
iidem

no means follows that, in discussion, he would have adduced the eighth verse, in preference to the seventh, as evidence for the Trinity; so that neither do the sentiments of the Archbishop, so far as they are declared, tend to convict Mr. Porson of a mistake, nor does the decision of Mr. Porson affect the intellectual character of the Archbishop.—I now proceed to the second name on the list—Eucherius, Bishop of Lyons, who is placed about the year 440.

2. EUCHERIUS. The first question, relating to this writer, which appears to require consideration, is—whether or not he, individually,

iidem ipsi testes, quatenus in terra etiam testimonium idem confirmant, per tria hæc symbola, versu octavo. Præf. in Ep. Cath. Ed. Matthæi, p. lxi.—*Knäppius*, it seems, said that Eugenius, *repudiata codicum auctoritate*, defended the authenticity of the verse *hoc uno argumento*. To this Bp. Burgess replies: ‘*There is no end of misrepresentations in the controversy on this verse!*’ EUGENIUS does not defend the authenticity of the seventh verse from the solecism of the eighth, but accounts for that solecism from the expression of the seventh which had preceded it. And so far is he from defending the verse by that argument alone (*hoc uno argumento*) that he employs not less than twelve other vouchers for its authenticity.’ Eugenius accounts for the solecism of the eighth verse by the expression of the seventh; but then it is *for the purpose* of defending the authenticity of the seventh. His object is to shew ‘*ut ne quidem versus octavus, qui sequitur, stare, nisi versus septimus præcederet.*’ He employs this, and, as the learned prelate observes, not less than twelve other vouchers for its authenticity.—It is not likely that *Knäppius* meant to represent Eugenius as neglecting the common arguments in its defence.

applied the eighth verse to the Trinity. On this point Mr. Porson and Bishop Burgess are completely at issue. The former affirms that he did; the latter maintains that he did not. ‘Eucherius,’ says the learned Prelate, ‘applied the three terms (*spiritus, aqua, sanguis*) to Christ’s suffering on the cross, and *not to the Trinity*, as Mr. Porson supposed.’ This misinterpretation and misapplication of *the passage of Eucherius* is one of the chief grounds of opposition to the seventh verse.’ (*Vind.* p. 27.) In the note will be found the passage of Eucherius just referred to, as it has been given by the learned Prelate. It is upon the meaning attached to it that the question before us entirely depends¹.

¹ INTERROG. Item in epistola sua Johannes ponit: Tria sunt, quæ testimonium perhibent, aqua, sanguis, et spiritus. Quid in hoc indicatur? RESP. Simile huic loco etiam illud MIHI videtur, quod ipse in Evangelio suo de passione Christi loquitur dicens: Unus militum lancea latus ejus aperuit; et continuo exivit *sanguis* et *aqua*; et qui vidit, testimonium perhibuit. In eodem ipse de Jesu supra dixerat: inclinato capite tradidit *spiritum*. QUIDAM ergo ex hoc loco ita disputant: aqua baptismum, sanguis videtur indicare martyrrium, spiritus vero ipse est, qui per martyrrium transit ad Dominum. PLURES tamen hic ipsam interpretatione mystica intelligunt Trinitatem, eo quod perfecta [f. perfectum] ipsa perhibeat testimonium Christo: aqua Patrem indicans [indicante] quia ipse de se dixit, Me dereliquerunt fontem aquæ vivæ: sanguine Christum demonstrans [demonstrante] utique per passionis cruorem; spiritu vero spiritum sanctum manifestans [manifestante.] Hæc autem tria de Christo ita perhibent, ipso in Evangelio loquente: ego sum, qui testimonium perhibeo

With regard to the passage of Eucherius, Mr. Porson makes the following remarks.

‘Eucherius in his *Questions*, after saying that in 1 John v. 8. there seems to be a reference to the Gospel xix. 30. thus proceeds: “Some therefore think that by the water, is meant baptism; by the blood, martyrdom; by the spirit, the person who passes through martyrdom to the Lord. Yet the majority here understands the Trinity itself by a mystical interpretation, because it bears witness to Christ; by the water indicating the Father, for he says of himself, Jer. ii. 13. *they have left me, the fountain of living water*; by the blood demonstrating Christ, and referring to his passion; by the Spirit manifesting the Holy Ghost. Now these three thus bear witness of Christ. He himself says in the Gospel, viii. 18. *I bear witness of myself, and the Father who sent me bears*

habeo de me ipso; et testimonium perhibet de me, qui misit me, Pater. Et item: cum venerit Paracletus, quem ego mittam vobis, Spiritum veritatis, qui a Patre procedit, ille testimonium perhibebit de me. Perhibet vero testimonium Pater, cum dicit: Hic est filius meus dilectus. Filius, cum dicit: Ego et Pater unum sumus. Spiritus sanctus cum de eo dicitur: Et vidit Spiritum Dei descendentem, sicut columbam venientem super se. *Eucherii Opera*, p. 86. Basil, 1530.

‘Plures tamen hic ipsam, interpretatione mystica, intelligent Trinitatem, eo quod perfecta (f. perfectum) ipsa perhibeat testimonium Christo.’ The substitution of *perfectum* for *perfecta*, in this passage, is I think quite right; but I very much question the justness of the learned prelate’s explanation given in a note to the second edition of the *Vindication*: ‘Perfectum testimonium *ob numeri ternarii vim*:’—for the *numerus ternarius* applies to every mode of interpretation: whether literal or mystical.

witness of me. And again, xv. 26. *When the Comforter is come—he shall bear witness of me.* The Father therefore bears witness when he says, Matt. xvii. 5. *This is my beloved Son.* The Son, when he says, John x. 30. *I and my Father are one.* The Holy Spirit when it is said of him, Matt. iii. 16. *And he saw the Holy Spirit descending, &c.*—From this laboured illustration, and the pains taken to fortify it, Eucherius plainly shews that he himself is one of the many (*plures*) who embraced the mystical doctrine. Martin (who does not easily miss any error that lies in his way) insists that *plures* means no more than *some* or *several* (*plusieurs*). I wonder not that Emlyn was sick of disputing with so wretched a sophist. If *plures* might elsewhere admit of either sense, here it can only mean a *majority*, because it is opposed to *quidam*, and *tamen* added.’ (*Letters*, pp. 308—310.)

I now give Bishop Burgess’s observations on the same passage.

‘Eucherius states *three* opinions respecting the interpretation of the eighth verse: *his own*, referring it to the crucifixion; that of *certain others*, who understood it of baptism, &c.; and lastly, the opinion of the *plures*, who interpreted it mystically of the Trinity. MIHI videtur—QUIDAM ergo—PLURES tamen. Whoever these *quidam* and *plures* were, it is clear that Eucherius was not *one of the plures, who embraced the mystical interpretation.*’ (*Vind.* p. 136.)

It is, then, the opinion of Bishop Burgess, that Eucherius, in the passage already cited, meant entirely to exclude himself from the mystical interpreters—the *plures*, as well as the *quidam*. To this opinion I cannot assent; for reasons which I shall now assign. First, the literal sense is always made the groundwork of mystical interpretation. Augustine—as the reader must have observed, and as the learned Prelate has himself allowed¹—gave the literal sense of the eighth verse, before he stated his mystical exposition; and the literal sense, as given by Augustine, accords exactly with that of Eucherius. Eucherius, therefore, *may* have adopted a *mystical* interpretation not unlike that of Augustine. Secondly, Eucherius does not manifest, by the grammatical structure of the passage in question, any *inten-*

¹ ‘Augustine, after giving the primary and natural meaning of the words, *spiritus, aqua, et sanguis*—says, Si vero ea, quæ his *significata* sunt, velimus inquirere, &c.’ *Vind.* p. xxiii. Let the reader compare the literal signification, as given by Augustine and Eucherius. ‘Tria itaque novimus de corpore Domini exisse, cum penderet in ligno: primo *spiritum*, unde scriptum est, *Et inclinato capite tradidit spiritum*; deinde quando latus ejus lancea perforatum est, *sanguinem et aquam*.’ (Augustine)—‘Simile huic loco (1 John v. 8.) etiam illud mihi videtur, quod ipse in Evangelio suo de passione Christi loquitur, dicens: Unus militum lancea latus ejus aperuit; et continuo exivit *sanguis et aqua*. In eodem ipse de Jesu supra dixerat, *Inclinato capite tradidit spiritum*.’ (Eucherius.)

tion of excluding himself from the two subsequently-mentioned classes. The learned Prelate, indeed, has attempted to deduce something like a design, on the part of Eucherius, to contra-distinguish his own opinion, from the opinions of the *quidam*, and the *plures*. ‘Mihi videtur—quidam *ergo*—plures tamen.’ Now his Lordship must be well aware that *ERGO* is not the word which would have been employed for such a purpose. We should have most probably found *vero*, or *autem*:—‘Mihi quidem videtur—quidam vero, &c.’ The use of the word *ergo*, after a statement of the literal meaning of the verse, shews that Eucherius intended to represent the two mystical interpretations, as *consequences* which had been drawn from the literal meaning. “The account of the crucifixion, in which mention is made of the *spirit*, the *water*, and the *blood*, appears to me very similar to this verse. Some *therefore* think, &c.—While the greater part, &c.”—I regard it, then, as quite certain, that Eucherius did not *exclude* himself from the number of mystical interpreters; and if the reader will take the trouble to peruse the whole passage once more, and consider the brevity with which he dispatches the exposition of the *quidam*, and the care with which he illustrates and enforces that of the *plures*, it will be manifest, I con-

ceive, that Eucherius *adopted* the opinions of the latter. Mr. Porson, as we may infer from his manner of writing, never supposed that the passage could possibly lead to any other conclusion.

I wish to direct attention to the present subject, because the learned Prelate has bestowed uncommon pains in clearing it from what he considered the misrepresentations of his predecessors. He accuses Griesbach of having “incorrectly quoted” the passage of Eucherius; and states that “the entire passage is not quoted by Griesbach, Mr. Porson, Mr. Travis and Dr. Hales¹.”—With regard to Griesbach, the complaint is, that he omitted “the important word *mihī*, at the beginning of the passage; which distinguishes *Eucherius’s* own opinion, from the *two other* opinions which are afterwards mentioned.” Instead of quoting the passage, Griesbach gives this account of its contents: “Ad quæstionem—quid significetur Joannis verbis, Tria sunt quæ testimonium perhibent, aqua, sanguis et spiritus—respondetur: Videri Joannem respicere ad locum Evangelii xix. 34. Quosdam, &c.”—From the statement—“it is answered, John seems to refer to the Gospel”—every intelligent reader must

¹ See *Vindication of 1 John* v. 7. pp. 134—136.

perceive that it so seemed to *Eucherius*; and will probably excuse Griesbach for not being aware of the great *importance* of the word *mihi*. In like manner, Mr. Porson, having mentioned, as the statement of Eucherius, that “in 1 John v. 8. there seems to be a reference to the Gospel”—may be allowed to have presented the *substance* of that part of the passage, although he did not quote the words.—Mr. Travis, in the first and second editions of his Letters, took no notice of this passage of Eucherius; but afterwards finding that Mr. Porson had availed himself of it for a purpose which will be mentioned by and by, he began to consider in what manner he might convert it to his own advantage. Then was discovered the *importance* of the word *mihi*. Whether the learned prelate lays claim to originality in this matter, I know not. He says—“the entire passage is not quoted by Mr. Travis.” It certainly is not *quoted*; but it is *translated*; and afterwards commented upon:—as the following extract from the Letters will testify.

‘*Question.* Also St. John writes in his Epistle: There are three that bear witness, the water, the blood, and the spirit: What is signified hereby? *Answer.* This passage seems TO ME to be similar to that part of St. John’s Gospel where he speaks of the sufferings of Christ, &c.’

‘These are the words of Eucherius. It is hardly needful to add, that their true meaning is—*some* persons interpret the eighth verse of baptism, &c.; *more* of the Trinity; but *I myself* interpret it as a proof that Christ had assumed our nature, when he died upon the cross.’ (pp. 115, 116. Ed. 3.)

As for Dr. Hales, he seldom hesitates to accept what Mr. Travis has the kindness to offer. Concerning this passage of Eucherius, Dr. Hales thus delivers his opinion. ‘Eucherius, although he notices the *mystical* interpretation, prefers the natural: “John seems *to me* to refer to that passage of his Gospel, xix. 34.¹”’ With this, however, Dr. Hales is not satisfied; for he immediately adds: ‘Griesbach in his citation *dishonestly suppresses* the term *mihi*, which marked Eucherius’s opinion.’ I find Bishop Burgess writing of Griesbach in another strain; and, although I do not think that the following apology is needed, I record it with pleasure. ‘Griesbach does not appear to have taken his quotation immediately from the original, but from some other source, which seems to have misled him, and the other opponents of the verse, into the opinion that Eucherius applied the eighth verse allegorically to the Trinity.’—On the whole, it must, I think,

¹ *Hales on the Trinity*, Vol. II. p. 221. (Ed. 1818).

be confessed that the learned prelate's criticism, on this passage of Eucherius, is by no means secure from exceptions. If a plain man may use an expression drawn from country affairs, his Lordship is not very particular in winnowing his corn, before he sends it to market. But to proceed with business.

In what manner a mystical application of the eighth verse to the Trinity was first suggested—at what period it was first publicly maintained—and to what extent it ultimately prevailed—are points of some moment; concerning which Ecclesiastical antiquity affords us, I fear, but scanty information. The little that has occurred to me on these points, I will state. My observations on the first will be found in the Appendix to the present work. On the second and third I shall briefly remark, in this place.—With regard to the period at which this mystical interpretation first appeared, the common opinion, as I am inclined to think, may be expressed in the words of Bishop Burgess. ‘It is clear, from the manner in which he proposes it, that Augustine was *the first* who ventured on the use of this strange interpretation. This, indeed, the learned prelate (Dr. Marsh, the present Bishop of Peterborough) admits in his statement. “At the

end of the fourth century, Augustine was induced to *compose a gloss* upon the eighth verse. Augustine gives it *professedly as a gloss* upon the words of the eighth verse." Augustine, therefore, who composed the gloss, was evidently the inventor of it¹.—This, I confess, was for some time my own opinion on the

¹ Bishop Burgess's *Vindication*, p. xviii. See also Bishop Marsh's *Lectures in Divinity*, Part VI. Lect. 27. pp. 19—22. Bishop Burgess calls the mystical interpretation of the eighth verse a "strange" one; nor shall I undertake to defend it. There is, however, a learned advocate of the seventh verse, who places the mystical interpretation in a very different light. 'However paradoxical,' observes Mr. Nolan, 'the assertion may in the first instance appear, it is notwithstanding the fact, that a stronger argument was deducible from the testimony of the *earthly witnesses* in favour of the Catholic doctrine (viz. of the Trinity) than from that of the heavenly witnesses.'—The Sabellians denied a distinction of persons in the unity of the Godhead; and the heretical text 1 John v. 7. was altogether on their side, if the same writer may be believed. 'In whatever form Sabellianism presents itself, we are compelled to acknowledge that it absolutely derives *support* from the testimony of the heavenly witnesses. These heretics, adhering to the very letter of the text, asserted that the "Word" and "Spirit" were in God, as the reason and soul are in man: a stronger testimony in their favour than this of the heavenly witnesses could not easily be fabricated.' *Inquiry into the Greek Vulgate*, pp. 538, 547.—If this text was apparently so adverse to the true Catholic doctrine, why did the Orthodox neglect to point out its real bearing? How happened it that the text never was the *subject of discussion* during the Sabellian controversies. "Oh, it was even then a dubious text." Why then was not *that* point considered?—The truth is, the text was never quoted, either by orthodox or heretic, because it did not exist.

subject; but subsequent reflection has produced some doubts of its correctness. There are two sorts of texts which a controversialist is naturally expected to notice:—those which appear to favour his tenets, and those which appear to oppose them. The latter, however, it is occasionally convenient to forget. It had long been stated, as an objection to the alleged testimony of the heavenly witnesses, that so orthodox a text could not, if known, have been left for ages unquoted—when certain of its *advocates* informed us that, in fact, it contains arrant Sabellianism, and is fraught with I know not what heretical pravity; and thus, we need not wonder that it was *forgotten*—or peradventure studiously kept out of sight—by the friends of the true Catholic faith. But that, after the canon of Scripture was complete, more than a millennium should have passed away, during which *no* Greek writer, whatever might be his creed, brought the text under consideration—*no* disputant quoted it from choice, or had it forced upon him by the clamours of an adversary—at this, I think we *may* wonder. That, for more than four centuries, the Latins should have shunned the text, if it really existed, as something that could scarcely be touched without contamination—that the same text should at last be osten-

tatiously cited against the Arians in Africa, as making the Catholic faith "clearer than the day," while, as we are told, it would have been most injudiciously produced against the Arians of the East—at this, again, I think we *may* wonder. But, as I said before, it is occasionally convenient to a controversialist to *forget* a text which appears to thwart his opinions; and thus, Augustine might have left 1 John v. 8. without a comment. He determined, however, to shew that the word *unum*, there found, bore the signification which he had assigned to it in other cases. Had Augustine's mystical interpretation been altogether unknown in his own time, he would probably have hesitated to employ what, he must have been aware, would look like a mere contrivance to support his own system; but suppose the interpretation to have prevailed in some degree, and there is sufficient reason for the use he made of it. The interpretation would render assistance to Augustine; and Augustine's adoption of it would give new authority to the interpretation. We can have no doubt that, soon after the age of Augustine, the eighth verse was applied to the Trinity in different ways—sometimes, for example, *the spirit*, and sometimes *the water*, was understood to represent *The Father*: and, if I do

not mistake, Augustine himself, when explaining his interpretation of the verse, alluded to different methods of applying the same principle, as existing even at that period. In his estimation, the verse seems to have been, as a matter of course, symbolical of the Trinity; and he disclaimed all intention of quarrelling with any mode of application, however different from his own, provided that it neither confounded the Persons of the Trinity, nor divided the substance¹. From these considerations I infer that an allegorical mode of interpreting the eighth verse had been gaining ground in the African Church, to the time

¹ ‘ Si quo autem alio modo tanti sacramenti ista profunditas, quæ in Epistola Johannis legitur, exponi et intelligi potest secundum Catholicam fidem, quæ nec confundit nec separat Trinitatem, nec abnuat tres personas, nec diversas credit esse substantias, nulla ratione respuendum est. Quod enim ad exercendas mentes fidelium in Scripturis Sanctis obscure ponitur, gratulandum est si multis modis, non tamen insipienter exponitur.’—The *continuance* of this mode of interpretation, in the African Church, is proved from a well-known passage of Facundus, in the sixth century. This writer dwells upon the mode of interpretation for a considerable time; and supposes it to be sanctioned by the authority of Cyprian. Cyprian’s expression is, ‘ De Patre et Filio et Spiritu Sancto *scriptum est*—Et hi tres unum sunt.’ The expression of Facundus is, ‘ Johannes Apostolus in Epistola sua de Patre et Filio et Spiritu Sancto *sic dicit* ;’ when he immediately quotes the eighth verse. The *scriptum est* of Cyprian and the *sic dicit* of Facundus illustrate each other. It is manifest that Facundus did not receive the seventh verse, as part of St. John’s Epistle.

of Augustine; when, having obtained the sanction of that great Father, it would scarcely fail to secure by degrees an almost universal reception in the same region.—Augustine, who is thought to have composed his work against Maximin about the year 428, died in 430, and Eucherius became Bishop of Lyons in 434; so that these writers, although living far from each other, may be considered as partly contemporaries. Now, we have already ascertained from Eucherius, that, in his days, the eighth verse was very generally applied, by a mystical interpretation, to the Trinity. The mode of interpretation indeed, which he mentions, is not precisely the same as that of Augustine; nor do the circumstances of time and situation lead us to conclude that it was derived from the African Bishop. In all probability it had long been acquiring credit in the Gallican Church; for it is not in the course of a few years that principles of this kind can be established.—To what extent this explanation of the eighth verse prevailed in *Italy*, is uncertain. That it was *known* in that region, I infer from a passage of the Roman Cassiodorus, which will be considered in another part of this Section.—On the whole, there are, I think, in the Latin Church, indications of a very general reception of a mystical application

of the eighth verse to the Trinity, during the fifth and sixth centuries—an application which had been gradually making its way among the people, for many years; and when we recollect how strongly this application is opposed to the existence of the *seventh* verse, we shall be convinced that, even at that late period, the text of the heavenly witnesses was almost unknown.—I now return to Eucherius.

From what has already been stated the reader will, I conclude, be of opinion that Eucherius understood the eighth verse, mystically, of the Trinity; and was also ignorant of the seventh. Our attention has been directed to a passage from the *Questiones* of Eucherius, in which the eighth verse is quoted in the following manner: *Tria sunt quæ testimonium perhibent, aqua, sanguis, et spiritus.* Eucherius, in another work, entitled *Formulæ Spiritalis Intelligentiæ*—mentions certain mystical applications of the numerals, *one, two, three, &c.*; and, on arriving at the number *three*, he observes: ‘III (numerus ternarius) ad Trinitatem (refertur). In Johannis Epistolæ: *Tria sunt quæ testimonium perhibent, aqua, sanguis, et spiritus.*’ The quotations, therefore, of this text, in the *Questiones* and the *Formulæ*, agree exactly—without the slightest variation, even as to the

order of words¹. This is the more remarkable, because the word *spiritus* has not the place usually assigned to it in MSS. of the Latin version. The arrangement given to *aqua*, *sanguis*, and *spiritus*, was, no doubt, introduced for the purpose of making those three terms correspond to the Three Persons of the Trinity, The Father, The Son, and The Holy Spirit; whom, according to the prevailing interpretation, they were understood to represent². Here, then, we are surrounded with evidence, which it seems impossible to resist, shewing that we have these quotations precisely as they came from the pen of Eucherius. On the authority, however, of a subsequent edition of Eucherius, Bishop Burgess contends that the following is the true reading of the passage from the *Formulae*: ‘Tres sunt qui testimonium dant in cœlo, Pater, Verbum, et Spiritus Sanctus; et tres sunt qui testimonium dant in terra, spiritus, aqua, et sanguis³.’ The only reason,

¹ These are the readings of the Basil edition of Eucherius, in 1530; and also, as I understand, of an old Paris edition without date, but, I believe, published in 1520.

² There are many curious particulars relative to the different positions of *the spirit*, *the water*, and *the blood*, arising from the different modes in which those three things were applied to the persons of the Trinity. Some observations on this subject may perhaps appear in the Appendix to this work.

³ The edition of Brassicanus, on which the Bishop depends, was published in 1531: The editor, as Mr. Porson observes,

‘took

so far as I can perceive, which is assigned for the preference given to this reading is stated in these terms: ‘ If the *Formulae* and the *Quæstiones* are by the same author, as Lardner and Griesbach have shewn them to be, the passage of the *Formulae*, in which the eighth verse is applied to the Trinity, *must be defective*; because it is contrary to the explanation which Eucherius gives in the *Quæstiones*, in which his own opinion is, that it does *not relate to the Trinity*, but to the crucifixion¹.’ As the reader is probably satisfied that Eucherius *did* apply the eighth verse to the Trinity, I need not occupy his time with observations on this argument of the learned prelate. That, indeed, the reading first adduced is the true reading of Eucherius is manifest. 1. When a writer once quotes a text in a peculiar manner, we expect that he will quote it in the same manner, in other instances. Now according to one edition of his *Quæstiones* and *Formulae*, Eucherius twice quotes 1 John v. 8. in a *very* peculiar manner, and in exactly the same terms—ac-

‘ took great pains, according to his own account, to correct the faults, and *add what was wanting*.’ There are, it seems, at Vienna, two MSS. of Eucherius, containing the seventh verse, as well as the eighth. They are not, as Bishop Burgess conjectures, the MSS. from which Brassicanus published his edition; for in them the passage appears in a still different shape. *Vind.* p. 153.

¹ *Vindication*, p. 154.

cording to another edition he twice quotes the verse in terms the most different:—we conclude that the quotations which agree furnish the genuine lection. 2. The quotation of 1 John v. 8. in the *Quæstiones*, which is not disputed, is of so peculiar a character as to convict the quotation in the *Formulæ*, according to the edition of Brassicanus, of being the fabrication of some busy scribe. In the edition of 1530 the eighth verse is twice quoted in the following terms: *Tria sunt, quæ testimonium perhibent; aqua, sanguis et spiritus.* According to Brassicanus, the verse is once quoted in this manner: *Tres sunt, qui testimonium dant in terrâ: spiritus, aqua, et sanguis.* Here we find *tres* for *tria*; *dant* for *perhibent*; *in terrâ* introduced; and the order of the witnesses changed. Is it possible to suppose that the same person cited the verse in language so dissimilar? But this is not all. The neuter *tria* in the first quotation—the absence of *in terrâ*—the position of *spiritus*—carry the most indubitable marks of antiquity; while the passage in Brassicanus—giving the seventh and eighth verses (without the final clauses) word for word as they appear in the printed Vulgate—exhibits the most glaring proofs of modern artifice. 3. The unconnected mode of writing adopted by Eucherius, in his *Quæstiones*

and *Formulae*, rendered those works particularly liable to interpolation. Any one who fancied that he could contribute to the solution of a difficulty, or improve a mystical interpretation, had an opportunity of increasing the size, if not the value, of those productions. The opportunity was not thrown away. In the course of ages, many additions were made; some of which may be traced to the writings of authors long subsequent to the times of Eucherius. The consequence is, that, with regard to Eucherius, those copies of his works which are the least in bulk are the most likely to contain simply what is genuine. As for the edition of Brassicanus—having been printed from some of the larger copies, it presents many unauthorized passages; and the text of the heavenly witnesses, and the garbled eighth verse, amongst the rest. Even the edition of Brassicanus is far outdone by the Vienna MSS. of Eucherius, already mentioned; in which the passage is thus read: ‘III. sanctam et individuum designat Trinitatem, ut Joannes Apostolus: *Tres sunt qui testimonium dant in caelo, Pater, Verbum, et Spiritus Sanctus*: (one adds, *et tres unum sunt*). Et Baptismum ut idem Apostolus ait: *Et tres sunt qui testimonium dant in terra, spiritus, aqua, et sanguis; et hi tres unum sunt.*’ Alterations and additions such

as these are not the accidents of transcription. From whatever motive they may have arisen, they were designedly carried into effect. Here, then, we have a remarkable instance of the progress of interpolation; and it is highly deserving of attention. Let the reader recollect that the collection of words, which form the last quotation, has arisen from tampering with the expression, *Tria sunt quæ testimonium perhibent, aqua, sanguis, et spiritus*; which was most probably the passage of St. John, as Eucherius cited it. In short, every view of the subject attests the correctness of Mr. Porson's judgement in preferring the reading presented by the Basil edition of Eucherius; and it is surely a matter of regret that Bishop Burgess should have declared himself the advocate of so corrupt an edition as that of Brassicanus¹.

¹ The account of the Vienna MSS. is taken from Griesbach's very able Diatribe on 1 John v. 7, 8. in which the reader will find much information respecting the interpolated copies of Eucherius. Mr. Porson's Letters also (pp. 306—316) present many valuable remarks on the same subject. The Quarterly Review for December 1825 (p. 86.) may likewise be consulted. In confirmation of what has been stated relative to the works of Eucherius, I extract from the last-mentioned publication the following passage from Sixtus Senensis. 'Hos libros, tametsi eruditos fatear et lectu dignissimos, non ausim tamen affirmare eos esse Eucherii, sed incerti potius et recentioris cujuscumque collectoris; qui more centonum hinc inde collegerit, ex dictis Latinorum Patrum, præsertim ex integris sententiis Isidori, Bedæ, et aliorum autorum, quos ducentis fere annis præcessit Eucherius.'

I might now proceed to *Fulgentius*, the name next on my list; but that the manner in which the learned prelate has been pleased to mention three eminent writers seems to demand a few remarks.

‘On the strength of this supposition’ (that Eucherius interpreted the eighth verse of the Trinity) ‘Emlyn says the passage in the *Formula*’ (according to the edition of Brassicanus)

After mentioning several marks of interpolation, Sixtus thus concludes: ‘Possem quoque ad certio rem hujus nostri judicii comprobationem hoc loco subnectere indicem innumerabilium locorum qui tam in hos *Formularum Spiritualium*, quam in Geneseos et Regum commentarios, ex Beda et Gregorio transfusi sunt; sed eos, brevitati consulens, prætermitto, satis me fecisse existimans, si lectoribus hæc ita se habere indicarem.’—Let me observe that these opinions are not given by Sixtus Senensis, with reference to the disputed verse. Like a good Catholic, he received the verse on the authority of the Church.

In order that the progress of interpolation in the case before us may be distinctly perceived I will place the three readings in one point of view.

The primary reading, in all probability. ‘III. ad Trinitatem. In Joannis Epistola: Tria sunt quæ testimonium perhibent; aqua, sanguis, et spiritus.’

The reading of Brassicanus. ‘III. ad Trinitatem. In Joannis Epistola: Tres sunt qui testimonium dant in cælo, Pater, Verbum, et Spiritus Sanctus: et tres sunt qui testimonium dant in terra, spiritus, aqua, et sanguis.’

The reading of the Vienna MSS. ‘III. sanctam et individuum designat Trinitatem; ut Joannes Apostolus: Tres sunt qui testimonium dant in cælo, Pater, Verbum, et Spiritus Sanctus, (et tres unum sunt). Et Baptismum; ut idem Apostolus ait: Et tres sunt qui testimonium dant in terra, spiritus, aqua, et sanguis, et (hi) tres unum sunt.’

‘is *interpolated*; and Lardner proposes to *expunge* the passage; which Mr. Porson calls *Lardner’s emendation*.’ (*Vind.* p. 134, note).

It will naturally be supposed that there must have been something very arbitrary and unbecoming in the style of criticism which called forth the preceding sentence. But let us endeavour to ascertain what is the truth of the case. Emlyn seems to have read the works of Eucherius, solely in the edition which appears in the *Bibliotheca Patrum*, which follows the reading of Brassicanus. Now, the learned prelate writes, ‘On the strength of this supposition:’—but, besides the supposition here alluded to, Emlyn mentions three good reasons for thinking that the seventh verse may have been an interpolation. The Bishop goes on, ‘Emlyn says the passage in the *Formulae* is *interpolated*:’—but the following is Emlyn’s language. ‘The instance (of *Eucherius*) being singular, is indeed apt to raise suspicion about it; yet I shall not for that reason reject it; but shall offer such other arguments as will, I think, acquit me from the charge of being influenced by mere partiality, in judging it to be probably an interpolation, added by the transcriber of Eucherius¹.’ This mode of proceed-

¹ Emlyn’s Works, Vol. 11. pp. 193, 194.

ing on the part of Emlyn needs no defence. It would do honour to any critic whatever. The learned prelate still proceeds, ‘Lardner proposes to *expunge* the passage:’ but although Lardner gives it as his decided opinion that Brassicanus’s reading of the passage in the *Formulæ* is corrupt, he states the grounds of his opinion, and discusses the subject with his usual calmness and caution. The learned prelate concludes: ‘which Mr. Porson calls *Lardner’s emendation*:’ and indeed Mr. Porson thinks that ‘whoever compares the *Formulæ* with the *Quæstiones*, will find that Lardner’s emendation, or something like it must be the true reading.’ A conjectural reading, which is confirmed by the reading of another edition, may not unjustly be denominated an emendation.

3. FULGENTIUS. The testimony of the heavenly witnesses having appeared, towards the end of the fifth century, in the Latin (African) copies of St. John’s Epistle—at first probably on the margin, and afterwards in the text—we naturally expect to find it appealed to, by the African writers of subsequent times. Accordingly, we find it cited by Fulgentius, Bishop of Ruspe, who is placed about the year 507. It is cited, for example, in his treatise *de Trinitate*:

‘ En habes in brevi alium esse Patrem, alium Filium, alium Spiritum Sanctum; alium et alium in persona, non aliud et aliud in natura: et idcirco, *Ego*, inquit, *et Pater unum sumus*. *Unum* ad naturam referre nos docent, *sumus* ad personas. Similiter et illud: *Tres sunt*, inquit, *qui testimonium dicunt in caelo; Pater, Verbum, et Spiritus: et hi tres unum sunt*. Audiatur SABELLIUS *sumus*, audiatur *tres*; et credat esse tres personas. Audiatur scilicet et Arrius *unum*, et non differentis Filium dicat esse naturæ; cum, natura diversa, *unum* dici nequeat.’ c. iii.

On this passage I shall offer but two observations. 1. There are learned men who maintain that the seventh verse favours *the Sabellian heresy*; and that the Orthodox would be afraid to quote it, in their disputes with the abettors of that heresy, because of the term *Verbum*. Fulgentius held no such opinion, and felt no such apprehension. He considered the term *tres* to be a sufficient proof of a distinction of persons in the Father, the Word, and the Spirit. 2. There are, again, learned men who conceive that the verse would not be quoted against the *Arians*, because the controversy with those heretics, related to the unity of the Father and *the Son*. Fulgentius adduces the verse as an express evidence of that unity.

In a fragment of a treatise attributed to Fulgentius, against an Arian Bishop *Pinta*, the verse is quoted; but not in a manner which calls for any remark. The fragment of a treatise against *Fabianus*, attributed also to Fulgentius, presents an allusion to the passage of St. John, which is well worthy of attention.

‘ Beatus vero Joannes Apostolus evidenter ait, *Et tres unum sunt: quod de Patre, et Filio, et Spiritu Sancto, dictum, sicut superius, cum rationem flagitares, ostendimus.*’

This passage the learned prelate, in common with other advocates of the seventh verse, has alleged as part of the evidence of Fulgentius in its favour; and the passage has unquestionably a very important effect in explaining the evidence of that Father¹. St. John then, according to Fulgentius, *evidently says*, “ And the three are one.” This, indeed, is an incontrovertible fact. ‘ Which,’ Fulgentius proceeds,

¹ There is no reason to doubt that Fulgentius wrote a treatise against *Fabianus*; and the passage, of which the preceding extract is the only part of consequence to our present subject, has been found and presented to the world, as a fragment of that work. An undertaking, like that in which I am now engaged would be endless, if every individual point were subjected to a minute critical inquiry. In this case, I follow my predecessors, and suppose the passage to have come from the pen of Fulgentius. The state, also, of this Father’s works, in general, I leave without a comment.

‘ is said of the Father, the Son, and the Holy Spirit; AS I HAVE BEFORE SHEWN, WHEN YOU REQUIRED A REASON.’ In reality, therefore, it is admitted by Fulgentius that St. John does not *evidently say*, of the Father, the Son, and the Holy Spirit, that ‘ the three are one.’ This, he acknowledges, is a point to be made out by implication—by deduction:—*as he had before shewn*, when his opponent had demurred about the matter. Here, then, we have a clear proof that Fulgentius, when closely pressed, had it not in his power to adduce the seventh verse as a portion of St. John’s Epistle.

And now, let us consider the principal evidence of Fulgentius, in favour of the verse.

‘ In Patre ergo et Filio et Spiritu Sancto, unitatem substantiæ accipimus; personas confundere non audemus. Beatus enim Joannes Apostolus testatur: *Tres sunt qui testimonium perhibent in cœlo, Pater, Verbum, et Spiritus Sanctus; et tres unum sunt.* Quod etiam beatissimus Martyr Cyprianus, in epistola *de Unitate Ecclesiæ* confitetur; dicens, “ Qui pacem Christi et concordiam rumpit, adversus Christum facit: qui alibi præter Ecclesiam colligit, Christi Ecclesiam spargit.” Atque ut unam ecclesiam unius Dei esse monstraret, hæc confestim testimonia de Scripturis inseruit: “ Dicit Dominus, *Ego et Pater unum sumus*: et iterum, de Patre, Filio et

Spiritu Sancto, scriptum est, *Et hi tres unum sunt.*" Non ergo ex tribus partibus unum colimus Deum, &c.' (*Contra Arianos.*)¹

The passage of Cyprian, at the close of the preceding extract, has, beyond doubt, an immediate reference to the testimony of the heavenly witnesses, cited at the beginning; and is brought forward in such a manner that we must consider it either designed to add force to the Apostle's affirmation, or else to confirm the testimony of the heavenly witnesses by the authority of St. John. Let us now make a very probable supposition: namely, that Fulgentius had in the margin, or possibly in the text, of his copy of St. John's Epistle, this disputed verse; which he was anxious to retain as a very useful weapon against the Arians. Knowing, as he must have known, that it held its place in the Epistle by a very dubious title—and, perhaps, believing that it had some right to be there—he would naturally endeavour to strengthen its claims as much as he could. And this purpose he carried into effect by producing something which looked very like Cyprian's judgement in its favour. After a

¹ It ought to be stated that what appears in Fulgentius, as two quotations from Cyprian, forms in fact one continued passage in the treatise *de Unitate Ecclesiæ*.

careful examination of the passage of Fulgentius, this, I fairly confess, is the only conclusion with which I can rest satisfied.

By adopting the explanation just stated, we gain many advantages. Among others, we reconcile the passage from the treatise against Fabianus, with that from the work against the Arians—by supposing Fulgentius to prove in one case what he deemed it needful to prove in another: We avoid the almost intolerable supposition, that Fulgentius appealed to Cyprian in confirmation of a declaration of St. John. Nor do we render the history of the African Church, in those ages, inconsistent with itself. The heavenly witnesses were found in some copies, and not in others. Fulgentius, finding them in his copy, endeavoured to support them by the authority of Cyprian. Fifty years afterwards, Facundus, not finding the heavenly witnesses, supposed that Cyprian applied the eighth verse to the Trinity.

The reader will anticipate the respective opinions of Mr. Porson and Bishop Burgess, with respect to this passage of Fulgentius. He shall however be informed of them by means of an extract from the learned prelate's Vindication.

‘ Mr. Porson says: “ Fulgentius being aware of an objection, that the verse was not then extant in St. John’s Epistle, shields himself under the authority of Cyprian.” This is all mistake, undoubtedly. Fulgentius quotes St. John as his *authority* for the doctrine, and Cyprian as *holding the same faith*. Testatur Joannes — confitetur Cyprianus. It is John that testifies; Cyprian only follows his testimony.’ (pp. 133, 134.)

With regard to the expression, “ This is all mistake, undoubtedly,” I shall consider it to have originated in a strong conviction of being in the right; and merely observe that, in general, there will be wisdom in *not* applying expressions of that kind to the opinions of Mr. Porson. — “ Fulgentius,” we are informed, “ quotes St. John as his *authority* for the doctrine, and Cyprian as *holding the same faith*.” Of a notion like this, every one must judge for himself; and I will honestly state that there is something in it to which I cannot reconcile my own mind. When a point of faith is delivered in the words of an Apostle, it is of no consequence whether it is held by Cyprian, or not. In short, it is hardly possible to suppose that Fulgentius should have adduced Cyprian as a witness to the truth of the doctrine of St. John; but we can easily imagine that, so far as he could, he would be glad to

avail himself of Cyprian, as a witness to the genuineness of a dubious quotation.—I had some intention of subjecting the whole passage of Fulgentius to a minute examination; but having stated the different views taken of it by Mr. Porson and Bishop Burgess—together with such general observations as have occurred to me on the subject—the reader shall be left to decide the question at issue as he may think proper.

In one particular I seem to be not perhaps in exact agreement with Mr. Porson. “Fulgentius,” he observes, “fairly confesses that he became acquainted with this verse *solely by the means of Cyprian.*” My own opinion is, that Fulgentius fairly confesses the necessity of appealing to Cyprian, as authority for using the verse:—a verse which, in the sixth century, rested on very uncertain ground. Griesbach, as Bishop Burgess has remarked, supposed that Fulgentius had the seventh in his own copy; and so, concluded that Cyprian had it in *his* copy. Griesbach, however, held this conclusion of Fulgentius to be a notion *nullo testimonio aut argumento probabili suffulta.* “Fulgentius,” the learned prelate continues, “who had the verse in his copy of the Scriptures, asserts that Cyprian quoted it from the Scriptures, *confestim de Scripturis,* immediately from St.

John's Epistle¹." Now what Fulgentius asserts is—not that Cyprian quoted the seventh verse from the Scriptures—but that he adduced from the Scriptures *these testimonies (hæc confestim testimonia de Scripturis inseruit)*, viz. *Ego et Pater unum sumus*; et iterum, de Patre, Filio et Spiritu Sancto, scriptum est, *Et tres unum sunt*. The probability seems to be, that Fulgentius wished to persuade both himself and others that Cyprian had the verse in his copy, although he could not prove that it was so.—After all, when Mr. Porson's explanation of the sentence above cited is taken into account, his opinion on the subject appears not very different from my own. Of this let the reader judge.

‘Fulgentius fairly confesses that he became acquainted with this verse solely by the means of Cyprian, and that he had not seen it himself in the copies of the N. T. Else what does he mean to prove by his appeal to Cyprian? That this verse was genuine? But if it already existed in all the copies, if it were acknowledged both by orthodox and Arians, where was the use or sense of strengthening this general consent

¹ *Vind.* p. 133. *Hæc confestim testimonia de Scripturis inseruit.*—*Confestim* relates to *time*, I apprehend, and not to *place*; and so, must be construed with *inseruit*, and not with *de Scripturis*:—‘He immediately quoted these testimonies—from the Scriptures:’—not, ‘He quoted them—immediately from the Scriptures.’

by the solitary evidence of Cyprian?—Would Fulgentius have said *De Patre, et seipso, et Spiritu Sancto testatur ipse Filius, dicens, Ite, docete, &c.* (Matt. xxviii. 19.) *Quod etiam beatissimus Martyr Cyprianus confitetur, &c.?* Certainly never; or if he had said it, he would weaken a part of the evidence which we now have for the authenticity of that text.' (*Letters*, pp. 264, 265.)

4. CASSIODORUS, a Roman senator of the sixth century, is the next writer that claims our attention; on account of a passage in his *Complexiones in Epistolas et Acta Apostolorum et Apocalypsin*¹. The form of this work will be perfectly understood from the following extract, which is given for the purpose of putting the reader into full possession of the matter in debate.

'Omnis, qui credit, quia Jesus est Christus, ex Deo natus est: et reliqua. Qui Deum Jesum

¹ A manuscript copy of this work was found by Scipio Maffei in the Library of Verona. He published the work at Florence in 1721. It is a kind of summary of the Epistles, &c. Cassiodorus has thus described his own intentions. *'Sit ergo nobis propositæ rei brevis et absoluta narratio, summas rerum in parvitate complectens, non cuncta verba discutiens, sed ad intentiones suas summam dicta perducens; ad quod nos studium sensum Lectoris deducere festinamus, ut altius ad intellectum perveniat, ubi nostra eum deducere voluntas congrua intentione festinat.'*—Cassiodorus translated and corrected a Commentary of Clemens Alexandrinus, on four of the Catholic Epistles. The original is lost; and whether the version exists is not certain.

credit, ex Deo Patre natus est, iste sine dubitatione fidelis est; et qui diligit genitorem, amat et eum, qui ex eo natus est—Christus. Sic autem diligimus eum, cum mandata ejus facimus, quæ justis mentibus gravia non videntur; sed potius vincunt sæculum, quando in illum credunt, qui condidit mundum. Cui rei testificantur in terra tria mysteria; aqua, sanguis, et spiritus: quæ in passione Domini leguntur impleta: in cælo autem Pater, et Filius, et Spiritus Sanctus; et hi tres unus est Deus.’

‘*Si testimonium hominis accipimus, testimonium Dei majus est.* Si hominum testimonia solemus accipere, credi debet paternæ sententiæ, qui Filium suum Dominum Christum multis audientibus inconvertibili sermone professus est. Nam qui ejus testimonio non credit, quod dici nefas est, mendacem putat illum, qui vera locutus est: nam cum in Domino Christo habeamus perpetuam salutem, qui ei non vult credere, salutis se munere cognoscitur exuisse. (pp. 124, 125.)

Mr. Porson contends that, in the final clause of the former of these paragraphs, we are presented with a mystical application of the eighth verse to the Trinity; while Bishop Burgess maintains that we find a quotation of the seventh.

‘Mr. Porson proposes that the heavenly witnesses should be *excluded* from the text of Casiodorus, without any *authority* from MSS. and for *reasons* in which he is evidently mistaken:

“On a diligent examination of the *Complexiones*,” he says, “I am persuaded that Cassiodorus found no more than these words in his copy: *Tres sunt qui testificantur, aqua, sanguis, et spiritus; et hi tres unum sunt*. That he gave his own or rather Eucherius’s interpretation of these words, and applied them to the Trinity. Why else did he use the emphatic word *mysteria*, unless he intended some mysterious application? Since he interprets *spiritus* of the human breath, what mystery, what hidden sense do these three words contain of themselves?” Mr. Porson asks *why* Cassiodorus used the emphatic word *mysteria*, unless he intended some mysterious application? He certainly did intend a mysterious application, but not to the Trinity. By the term *spiritus*, he meant the human breath, the ‘*spiritus quem Patri tradidit*.’ And this was a great mystery, *μεγα το της ευσεβειας μυστηριον*, the Son of God *expiring* on the cross. The blood and water issuing from a dead body were also mysteries, being contrary to nature. They were mysteries too, as significant of the great atonement, which Christ made by his death.’ (*Vind.* pp. 25, 26.)

On these observations I shall remark very briefly. In the first place, the learned prelate seems to have mistaken Mr. Porson’s meaning. Mr. Porson did not ‘propose that the heavenly witnesses should be *excluded* from the text of Cassiodorus.’ He left the passage, without suggesting an alteration. He reasoned

upon it, on the supposition that the heavenly witnesses *were* there. In his view, they appeared in explanation of the eighth verse. When he expressed his persuasion ‘that Cassiodorus found no more than these words (*Tres sunt, &c.*) *in his copy*’—he meant, ‘in his copy of *St. John’s Epistle*.’—In the second place, the learned prelate has assigned certain mystical significations to the terms *aqua, sanguis, spiritus*; but he gives no reason for supposing that any such significations were assigned to them by Cassiodorus. I cannot find, in any part of the commentary on this Epistle, the slightest trace of such a mode of interpretation.

The sentence—‘*Cui rei testificantur in terra tria mysteria, aqua, sanguis et spiritus; quæ in passione Domini leguntur impleta: in cœlo autem Pater, et Filius, et Spiritus Sanctus; et hi tres unus est Deus*’—bears a striking resemblance to two passages already considered: the passages from Augustine and Eucherius, with whose writings we know that Cassiodorus was conversant.—*Augustine* denominates the spirit, the water, and the blood *sacramenta*: Cassiodorus, employing a word of similar meaning, calls them *mysteria*. Augustine understands them literally to refer to three events attending the crucifixion: Cassiodorus does the

same. Augustine interprets them mystically of the Trinity: so also may we suppose Cassiodorus to interpret them. Augustine says, of Pater, *Filius* et Spiritus Sanctus, *et hi tres unus est Deus*: Cassiodorus says the same thing, in exactly the same words.—Again *Eucherius* cites the three terms of the eighth verse in a very remarkable order, *aqua, sanguis, spiritus*: Cassiodorus preserves that very order. *Eucherius* mentions their relation to the Crucifixion: so does Cassiodorus. *Eucherius* states that most persons applied them *mystica interpretatione* to the Trinity: Cassiodorus calls them *mysteria*, and *seems* to apply them to the Trinity.—These coincidences can scarcely be thought accidental. My inference is, that Cassiodorus had attentively perused the passages of Augustine and *Eucherius* now alluded to; and adopted a mode of explaining the eighth verse, which was very prevalent in his own time.—The arrangement of the words, *aqua, sanguis, spiritus*—which appear to have been thus intended to correspond, respectively, to *Pater, Filius, Spiritus Sanctus*—and the transition from their verbal to their typical meaning lead to the same conclusion.

Cassiodorus seldom loses an opportunity of enforcing the Orthodox creed, in relation to the Trinity. Thus St. John (1 John ii. 13.)

uses the expression, ‘cognovistis eum, qui initio est;’ but Cassiodorus writes—‘quia Deum cognoverunt, Patrem, et Filium, et Spiritum Sanctum.’ Again, ‘Qui credit quia Jesus est Christus’ (1 John v. 1.) is the phrase of the Apostle; but ‘Qui Deum Jesum credit’ is the explanation of Cassiodorus. And thus, an application of the eighth verse to the Trinity is not, under the circumstances of Cassiodorus, more than might be expected of him; while, if we suppose the seventh verse to have existed in his copy of the Epistle, he has made of it much less than he might, and probably would, have done. Moreover let the reader peruse the second paragraph extracted from the *Complexiones*, in which he dwells upon *the witness of God* mentioned in the ninth verse. In that paragraph there is not the slightest indication of *the three heavenly witnesses*, as part of the text of St. John. It is indeed, of itself, sufficient to shew, that they did not exist in the copy of Cassiodorus.—I now proceed to the last case that remains to be considered in the present Section.

5. LEO THE GREAT. I am obliged to request a moment’s attention to this Pontiff, on account of the following observations from the pen of Bishop Burgess.

‘The (Quarterly) Reviewer does not point out for his reader’s instruction the most powerful of Mr. Porson’s arguments; I mean the one which he himself considered as “the strongest proof” of the spuriousness of the controverted verse. I will supply the omission. It will shew to what a very narrow space it reduces the ground of conflict for this long contested verse. “*The strongest proof* that this verse is spurious may be drawn from the Epistle of Leo the Great to Flavianus.” I content myself with referring to this passage, and make no remark upon it at present, because the argument is Sir Isaac Newton’s, and will be noticed in the second part of this Vindication.’ (*Vind.* pp. 61, 62.)

The argument glanced at in the preceding extract, so far as it is common to Newton and Porson, is this:—Leo, having occasion to adduce the first part of the fifth chapter of St. John’s Epistle, quotes it in such a manner as to convince any one who will read the passage that he knew nothing of the heavenly witnesses; and thus *his* evidence coincides with that of Ecclesiastical Antiquity in general, in shewing that they made their appearance subsequently to the time of Leo, whose death is placed in the year 461¹.—The argument, so

¹ I will here give the passage from the Epistle to Flavianus.—‘Beati quoque Joannis Apostoli testimonio non resistat, dicentis: *Et sanguis Jesu Filii Dei emundat nos ab omni peccato.* Et iterum: *Hæc est victoria quæ vincit mundum, fides*

far as it is peculiar to Mr. Porson, depends upon some information, concerning Leo's Epistle to Flavianus, which we find in the *Spiritual Meadow* of John Moschus. The story, as it is related by the author himself, except that a few words have been lost—may be read in the note¹. Mr. Porson's account of this

fides vestra. Et quis est qui vincit mundum, nisi qui credit quia Jesus est Filius Dei? Hic est qui venit per aquam et sanguinem, Jesus Christus. Non in aqua solum, sed in aqua et sanguine. Et spiritus est qui testificatur quoniam Christus est veritas. Quia tres sunt, qui testimonium dant, spiritus, aqua, et sanguis, et hi tres unum sunt. Spiritus utique sanctificationis, et sanguis redemptionis, et aqua baptismatis; quæ tria unum sunt, et individua manent, nihilque eorum a sui connectione sejungitur; quia Catholica Ecclesia hæc fide vivit et proficit, ut in Christo Jesu, nec sine vera divinitate humanitas, nec sine vera credatur humanitate divinitas.' *Opera*, p. 107. Ed. Paris, 1639. The latter part of this passage (*nec sine vera divinitate humanitas, &c.*) has been copied by Bede, in his Commentary.

¹ ' Διηγῆσατο ἡμῖν καὶ τοῦτο ὁ Ἀββᾶς Μηνᾶς, ὁ κοινοβιάρχης τοῦ αὐτοῦ κοινοβίου, ὅτι ἀκηκόει τοῦ αὐτοῦ Ἀββᾶ Εὐλογίου πάππα Ἀλεξανδρείας, λέγοντος ὅτι ἀνελθὼν ἐν Κωνσταντινουπόλει... τῷ ἀρχidiaκόνῳ Ρώμης τῷ κυρῷ Γρηγορίῳ, ἀνδρὶ... καὶ ἐναρέτῳ, καὶ διηγῆσατό μοι περὶ τοῦ ἀγιωτάτου καὶ μακαριωτάτου Λέοντος τοῦ πάπα Ρώμης, ὅτι ἐμφέρεται ἐν τῇ ἐκκλησίᾳ Ρώμης ἐγγράφως, ὅτι γράψας τὴν ἐπιστολὴν πρὸς τὸν ἐν ἀγίοις Φλαβιανὸν τὸν πατριάρχην Κωνσταντινουπόλεως, κατὰ Εὐτυχεῶς καὶ Νεστορίου τῶν δυσωνύμων, τέθηκεν αὐτὴν ἐν τῷ τάφῳ τοῦ κορυφαίου τῶν ἀποστόλων Πέτρου, καὶ δεήσῃσι, καὶ νηστείαις, καὶ χαμενύιαις σχολάσας ἐδέετο τοῦ πρωτοστάτου τῶν μαθητῶν λέγων· ὅ τι ὡς ἄνθρωπος παρέλειψα, αὐτὸς ὡς πεπιστευμένος τὴν ἐκκλησίαν καὶ τὸν θρόνον παρὰ τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, διόρθωσαι. Καὶ μετὰ τεσσαράκοντα ἡμέρας ὤφθη αὐτῷ ὁ ἀπόστολος εὐχομένῳ, καὶ λέγει αὐτῷ· ἀνέγνω καὶ διορθώσῃ. καὶ δὴ λαβὼν τὴν ἐπιστολὴν

matter—with the omission of such parts as are not quite grave enough for these pages—is as follows :—


‘Pope Leo, when he had finished his letter to Flavianus against Eutyches and Nestorius, laid it upon the tomb of the chief of the Apostles, Peter; and besought him to correct it, wherever it was erroneous or imperfect. After he had prayed, fasted, and lain upon the ground—in short, after forty days—Peter appeared to him, and said, “I have read and corrected;” upon which Leo takes the letter from the tomb, opens it, and finds that the Apostle had been as good as his word. Upon this *authentic fact* I shall make a few remarks. Peter could not be ignorant of this verse, if it were genuine. He must have foreseen the consequences the heretics would draw, if the verse were omitted in Leo’s Epistle, and would certainly have replaced it, if it were genuine. But by suffering the omission to pass uncorrected, we may be sure that St. Peter thought the verse spurious, or that it did not then exist. From this conclusion there is no escaping, but by a denial of the fact, and that

ἐκ τοῦ τάφου τοῦ ἁγίου Πέτρου, ἀνέπτυξεν αὐτήν, καὶ εὔρεν χειρὶ τοῦ ἀποστόλου διορθωθείσαν.’ *Eccl. Græc. Monument. Cotelieri*, Tom. II. p. 416. Par. 1681.—This is what the first Editor of the *Spiritual Meadow* justly entitles ‘*Mirabilis emendatio Epistolæ B. Leonis ad Flavianum scriptæ.*’—John Moschus flourished in the seventh century. He was a great traveller; and during his peregrinations, seems to have put down every thing curious, that he either saw or heard. His *Spiritual Meadow* is fertile of wonders.

would introduce an universal Pyrrhonism into history.' (*Letters*, pp. 379, 380.)

The preceding extract will, I apprehend, afford a sufficient indication of the feeling on Mr. Porson's mind, when he said that *the strongest proof* that the verse was spurious might be drawn from the Epistle to Flavianus. That the Bishop should have imagined the expression to have been seriously intended, and have inferred that it shewed 'to what a narrow space it reduced the ground of conflict for the disputed verse,' must be numbered amongst those strange misapprehensions from which a man is not always secured, by the possession of great learning.

We now take leave of antiquity. In the next Section, modern writers, and those principally of our own country, will engage our attention.



SECTION V.

*Mr. Porson's observations on BISHOP SMALLBROOKE—
DR. MILL and BENGELIUS:—on the state of the
controversy—and the proceedings of Theologians.*

1. BISHOP SMALLBROOKE. Mr. Porson, in the preface to his 'Letters,' presents a slight sketch of the history of the controverted text, from the time of Erasmus to that of Mr. Gibbon. Of the disputes on the subject which occurred about the beginning of the last century, he gives the following account.

'Martin, in his Treatise on Revealed Religion, spends a great part upon the single question of 1 John v. 7. He afterwards defended the genuineness of the verse in three books, against Emlyn's Full Inquiry, Answer, and Reply. In all these performances, he manfully asserted the right position of Stephens's semicircle. This he did by a slight assumption, that Stephens and all his assistants, compositors, &c. were infallible; an assumption which Mr. Travis has since borrowed. Emlyn, it must be owned, left Martin in possession of the field; and yet, I know not how, the opinion of Emlyn made many converts; and *Bishop Smallbrooke seems not to have been satis-*

fied with Martin's defence; for he says, that little has been said against Mr. Emlyn, except what has been offered by the ingenious Mr. Martin. (p. vi.)

No one, I think, would suspect that there is any thing, in the preceding narrative, which could disturb the tranquillity of the most sensitive advocate of the disputed verse. The latter part however, relating to Bishop Smallbrooke, (which is printed in Italics) must have been uncommonly offensive to Bishop Burgess—if we may judge from the tenor and extent of the observations which he has bestowed upon it. Who could have imagined that the concluding sentence was liable to the following objections?

‘ This remark does not do justice to Bishop Smallbrooke, or to Mr. Martin, or his associates in controversy with Mr. Emlyn. The Bishop does not express himself in the terms ascribed to him by Mr. Porson; and he was far from being *dissatisfied* with Martin's defence: for in speaking of Stephens's MSS. he says, “They have been lately vindicated with *great strength*,” referring in the note to *Martin's Genuineness of the Text*. The state of the controversy at that time is thus represented by him, which will shew to whom the *little has been said* was meant to apply. “The Church has of late been so rudely insulted for re-

taining it (1 John v. 7.) in the English translation of St. John's first Epistle, and the memory of *your antient friend*, the late faithful and learned reviser of the New Testament, has been reflected upon so severely for deciding in favour of it, that it may seem surprising that little more has *on that occasion* been wrote in vindication of it, than what has been offered by the ingenious Mr. Martin." Here is no expression of dissatisfaction against Mr. Martin; but against *others*, who had left, almost wholly, to a foreigner, the defence of the Church and of Dr. Bentley's "antient friend." So far was the Bishop from saying that "*little* has been said against Mr. Emlyn," (as Mr. Porson asserts of him) "except what has been offered by the ingenious Mr. Martin," that he says in the Note, which Mr. Porson has omitted to quote, that *much* had been done: "It ought to be added, that a *copious* Vindication of this Text has been very lately published in *four* Sermons by Dr. E. Calamy." Emlyn's first tract was published in 1715, the next in 1719, the last in 1720. They were refuted by Martin in his three Dissertations in 1717, 1719 and 1721; and by Dr. Calamy in four *large* Discourses in 1722. It cannot therefore be affirmed, that *little* had been said against Emlyn, or that Bishop Smallbrooke was dissatisfied with what Martin had written. These misrepresentations of the controversy which, I have no doubt, have had their influence on public opinion, will certainly not be reckoned among the *formidable parts* of Mr. Porson's work.' (*Tracts and Observations*, p. xii—xiv.)

It is exceedingly irksome to reply to animadversions like the preceding. The points in dispute are so unimportant in themselves, and are besides so indistinctly marked, that the mind becomes hopeless of communicating the slightest interest to the subject. My observations, therefore, will be as brief as possible.

In the sentence immediately preceding the one quoted by Bishop Burgess, we find Bishop Smallbrooke thus writing—"Certainly it is high time that this celebrated passage should be examined with the greatest accuracy, that either its authority may be satisfactorily vindicated; or be fairly given up for an interpolation, if it is not capable of being defended." Bishop Smallbrooke therefore did not conceive that the passage *had been* "examined with the greatest accuracy"—or that its authority *had been* "satisfactorily vindicated."—In short, to use Mr. Porson's phrase, "Bishop Smallbrooke seems not to have been satisfied with Martin's defence." This, indeed, Mr. Porson inferred from the surprise expressed, that 'little more should have been written in vindication of the verse than what had been offered by Martin.' And truly, if Martin's defence was thought sufficient, why should Bishop Smallbrooke care

whether there was much or little in addition to it?—Again, Bishop Smallbrooke's own words are—"little more has on that occasion been wrote in vindication of it (1 John v. 7.) than what has been offered by the ingenious Mr. Martin, *in his controversy with Mr. Emlyn*;"—and Mr. Porson thus presents their meaning—"little has been said against Mr. Emlyn, except what has been offered by the ingenious Mr. Martin." What discrepancy of sentiment the learned prelate may here discover, I know not. To my understanding there is none.—It is extraordinary that Bishop Burgess, when making the extract from Bishop Smallbrooke, should have omitted the final words "in his controversy with Mr. Emlyn"—which are above printed in Italics.—And now let us consider Mr. Porson's statement, with reference to Bishop Smallbrooke's *Note*, which mentions Dr. Calamy's '*copious* vindication of 1 John v. 7. in *four* Sermons.' Mr. Porson's statement appears to be in perfect agreement with Bishop Smallbrooke's; and therefore, if Mr. Porson's account be in this point of view incorrect, Bishop Smallbrooke must himself have placed at the bottom of his page a note that contradicted the assertion, in his text. The truth is, that this reference to a work of so little consequence in the controversy, as Dr. Cala-

my's, is of itself sufficient to establish Mr. Porson's position.

2. DR. MILL. A passing observation of Mr. Porson, respecting this eminent critic, is commented upon by Bishop Burgess, in the following manner:—

‘ Mill concludes his learned investigation of the authenticity of the verse with the most decided sentence in its favour.—“ After fairly summing up the evidence on both sides” (says Mr. Porson) “ just as we should expect him to declare the verse spurious, he is unaccountably transformed into a defender¹.” Not *unaccountably*; for he gives very substantial reasons for his decision: “ *Mihi fateor,*” says Mill, “ (*meliora, si quid melius certiusque dederit longior dies discere parato*) *argumentis ad auctoritatem huic versiculo conciliandam modo adductis tantum roboris inesse videtur, ut eum nullo modo de loco suo movendum esse censeam.*” (*Vind.* pp. 70, 71.)

Content with observing by the way that the words just cited from Dr. Mill can hardly be considered as forming ‘ *the most* decided sentence in favour of the verse’—I shall proceed to state that Dr. Mill's conclusion seems to have struck the late Dr. Hey—although a person well disposed to adopt it—in much the

¹ *Letters to Travis*, Pref. p. vii.

same light in which it appeared to Mr. Porson. "Bengelius is very candid," says the Norrisian Professor, "but favours the verse on the whole; and Mill does so decidedly, after reckoning up an host of arguments against it, *which one would think invincible*¹." When the sentiments of Mr. Porson, on this subject, are so nearly in accordance with those of so cautious a writer as Dr. Hey, I need not employ many moments in vindicating either his intelligence or his integrity, in adopting them.

It certainly does seem very strange that Dr. Mill should have considered the authority of Tertullian and Cyprian as quite sufficient to establish the genuineness of the text; even supposing it to have been utterly unknown to the Greeks, and never to have appeared in a single manuscript². In many respects, indeed, he conducted his inquiry with great judgement. He knew that the question before him could be decided only by the testimony of antiquity;

¹ *Lectures in Divinity*, Vol. II. p. 281.

² To the objection, that the Greeks were unacquainted with the verse, Dr. Mill replies—'Ego equidem de tota hac re ita censeo: Sufficere abunde in ἀνθευρία Commatis, quod a Tertulliano et Cypriano citetur, licet nullo modo, ne per conjecturam quidem, assequi possemus, unde factum ut apud Johannem legerint ipsi, quod nemo unquam Græcorum viderit; imo, licet in nullis omnino ab illo tempore in hunc usque diem exemplaribus comparuerit.'

and he resolved to take that testimony as he found it. Aware, for instance, that a text like that of the heavenly witnesses could not possibly have existed in the Greek manuscripts of St. John's Epistle, without being fully and fairly quoted by the Greek Fathers, again and again—he very justly concluded that, as it had not been quoted by them, it did not exist in their manuscripts. His conclusion, besides that it was founded on the most correct views of the subject, saved much trouble. There was no necessity to search, in obscure and insignificant authors, for what could not be discovered in writers of the first talent and celebrity:—There was no necessity to shew, that the Greek Fathers may have known the text and yet not have cited it—by means of reasons which would draw a smile from credulity itself.—Now, there can seldom be any great difficulty in determining whether a passage is, or is not, a quotation of Scripture. When, for example, we find in a work ascribed to Vigilius Tapsensis, an African Bishop of the fifth century, the following words—‘*Dicente Joanne Evangelista in epistola sua, Tres sunt qui testimonium dicunt in cœlo, Pater, Verbum, et Spiritus, et in Jesu Christo unum sunt*’—every one who has the use of his faculties must be aware that our seventh verse is referred to; and

will conclude that the verse, or something like it, appeared in certain African copies of that age. When, again, we examine the passages from Tertullian and Cyprian, which are alleged as citations of the same verse, it seems as difficult to believe that they are so, as to deny it in the case of Vigilius Tapsensis. By some means or other, however, Dr. Mill contrived to persuade himself that Tertullian and Cyprian had really quoted the text of the heavenly witnesses; and, inferring that it was in their copies, he thence concluded that it must have existed in the autograph of St. John. Now, I maintain, without fear of contradiction, that a most uncritical and unsteady method of citing the expressions of Scripture prevails throughout the writings of those Fathers. I ask, therefore, in the language of Dr. Bentley, Can any thing be more absurd, more shocking to common sense, than to make their quotations the criterion of what was written by the Apostles? But I also maintain that, in the passages produced from the works of those Fathers, the seventh verse is *not* quoted; and that there is in those passages nothing but what would have been perfectly easy and intelligible, if that verse had never been heard of. Finally, I maintain that to receive as genuine Scripture what bears a faint resemblance to a quotation of it

in the writings of Tertullian and Cyprian—in opposition to the universal evidence of the highest antiquity—is, so far, to abandon all pretensions to the guidance of that principle—by whatever name it may be called—which warrants confidence in the conclusions at which we may arrive.

Dr. Mill however, believing that Tertullian and Cyprian had quoted the text of the heavenly witnesses, and placing perhaps an undue value upon the quotations of those Fathers, inferred that the text originally existed in the Epistle of St. John. Having drawn this inference, he felt himself bound to offer some explanation of the appearances presented by antiquity, with regard to the text. I will endeavour to state his hypothesis on the subject.—The two grand circumstances to be accounted for were, the appearance and reception of the text in Africa—and its non-appearance, during many ages, throughout the rest of the world. To illustrate these points, Dr. Mill supposed that, although the text existed in the Epistle as first written, it was lost, by an accidental error of the scribes, from *almost all* the earliest copies. The Epistle, however, was sent to *the Parthians*; who, being more exact in their transcriptions, possessed a very few *complete*

copies. Two or three of these complete copies were in due time sent into Africa, and fell into the hands of Tertullian and Cyprian; who, in consequence, became acquainted with the text in question. And thus the famous passage was preserved by the African Church. With regard to the rest of the world—the Antient Versions, Syriac, Arabic, Coptic, Latin, &c. &c. were all derived from mutilated copies; and thus mutilated copies, either in the Greek or in versions, were used by the old Fathers, those of the African Church alone excepted. Tertullian and Cyprian inserted the text in the African copies of the Latin version; and in this manner it finally became the reading of the Vulgate. Such is Dr. Mill's method of explaining the more prominent phenomena attending the text; nor are the subordinate points less carefully provided for. A few complete copies of the Epistle were all along in existence, but in a state of the utmost seclusion. Maximus, in the seventh century, met with one of them in the course of his travels; and accordingly he quoted the verse. The Lateran Council in 1215 seem to have had intelligence of copies of this kind; for the divines then and there assembled are decidedly in favour of the verse. The Complutensian editors and Robert Stephens acted as if they had in their

possession copies which contained the verse; and these, after they had been collated, retired, we are to suppose, to their original obscurity. Now, who does not see that all this is a mere fiction of the imagination? At the will of the contriver of the scheme, Greek manuscripts appear and disappear just as they are wanted. From the beginning of the process to the end, we have a series of conjectures without a single fact to rest upon. That the original Epistle contained the text—that some copies retained, while others omitted it—that copies containing it were sent into Africa—that Tertullian and Cyprian saw such copies and quoted from them—that Maximus discovered a true copy—that the Lateran Council knew any thing of such Greek manuscripts—that the Complutensian editors and Robert Stephens ever saw a Greek manuscript containing the text as they printed it—these are all conjectures, formed solely because they were wanted to account for the circumstances of the case. The improbability of the hypothesis increases at every step; till, at last, we reject it as undeserving even a moment's attention. Surely it is, to use Mr. Porson's expression, *unaccountable* that an experienced critic, like Dr. Mill, should have indulged in so fanciful a speculation. The general plan of Scripture criticism undoubtedly

leads us to conclude that the text did not originally exist in the Epistle of St. John. And again, by making this supposition, all the phenomena of antiquity are accounted for, without the slightest difficulty. We at once explain the absence of the text from the Greek MSS.—the early Latin MSS.—the antient versions—the Greek Fathers—the most eminent of the Latin Fathers; and if we collect the scattered intimations that are to be found, we shall be at no loss to understand in what manner it gained credit in the African Church. In short, if we wish to communicate stability to our reasonings, we must, in this as well as other cases, reduce as far as may be, the number of the principles we employ. We shall thus shew our wisdom, by imitating the economy of nature. *Natura enim, as her great interpreter informs us, simplex est, et rerum causis superfluis non luxuriat.*

After all, Dr. Mill certainly conducted his inquiry with great fairness of intention. Occasionally, indeed, he expresses no small confidence in the genuineness of the verse; but he always disdains to support his opinion by unworthy means. At the close of the dissertation, however, it seems as if his confidence had in a great measure given way. He seems,

at least, to suspect that the question admitted of farther consideration; and with a candour which became his character as a scholar, he finally avowed his readiness to adopt those views of the subject, which might afterwards appear most agreeable to the truth.

3. BENGELIUS. In defence of this eminent critic, Bishop Burgess employs the following language.

‘Mr. Porson, in the preface to his Letters to Archdeacon Travis, enumerates Bengelius’s admissions, and draws from them the same conclusion which Michaelis does. “Bengelius, whose edition was published in 1734, allows in his note on this passage, that it is in no genuine manuscript; that the Complutensian editors interpolated it from the Latin version; that the Codex Britannicus is good for nothing; that Stephens’s semicircle is misplaced; that no antient Greek writer cites the heavenly witnesses; that many Latins omit them; that they were neither erased by the Arians nor absorbed by the *homœoteleuton*. Surely, then, the verse is spurious. No: this learned man finds out a way of escape: the passage was of so sublime a nature, that the *secret discipline* of the Church withdrew it from the public books, till it was gradually lost. Under what a want of evidence does a critic labour, who resorts to such an argument!”—If Bengelius had used no other argument for the *authenticity* of the verse,

than this reason to account for its *omission*, he must indeed have laboured under a great want of evidence. But the following *lemmata* from his discussion of the subject will shew that his persuasion of its genuineness was founded not on *one*, but *many* arguments.' (*Vind.* pp. 100, 101.)

The *lemmata* above referred to contain the evidence afforded by the African Church, and some other points which Bengelius thought favourable to the verse. Nor is there the slightest reason to infer, from the turn of Mr. Porson's expression, that many arguments were *not* employed in its behalf. All that he means to say is, that Bengelius must have greatly distrusted the force of his own reasoning, when he had recourse *at all* to the supposition that the verse had been omitted on account of the *disciplina arcani*. Some advocates of the verse contend that it might have existed in the Greek MSS. although it was not distinctly quoted by the Greek Fathers:—others that, although the doctrines which it sanctioned were zealously enforced, the verse itself was withdrawn, as too sublime for general perusal. It really is difficult to decide which of these opinions is the farther removed from the bounds of probability. 'Under what a want of evidence does a critic labour, who has recourse to such arguments.'

Let me here express my satisfaction at finding that the learned prelate is anxious to vindicate the character of Bengelius. His critical labours on the Greek Testament are of great value. As a guide, he is at once well-informed, intelligent, and wary. For my own part, notwithstanding the subsequent exertions of Wetstein and Griesbach, I always wish to know the opinions of Bengelius. In defence, however, of this respectable scholar, the learned prelate occasionally appears to be engaged with adversaries that exist only in his own imagination. His Lordship takes offence, for instance, at an expression of Dr. Hey—which I have already had occasion to cite—respecting Bengelius. ‘Bengelius,’ says Dr. Hey, ‘is very candid, but favours the verse on the whole.’ This opinion—from a man whose inquiries were conducted with almost unexampled calmness—is a high commendation. In another place, however, Dr. Hey appears to have thought that the candour of Bengelius was accompanied by a portion of zeal. Of the writers on the contested verse he remarks—‘All have faults: Mill indeed is dispassionate; Bengelius is *warmly* candid; even Sir Isaac Newton, in some passages, seems approaching a kind of perihelion.’ The learned prelate manifestly entertains an extreme dislike to the

former of these opinions, and is probably not well satisfied with the latter; for he thus lays claim to Bengelius, as an ardent and determined assertor of the genuineness of the text.

‘ In Prælectionibus Theologicis viri doctissimi Joannis Hey (Vol. II. p. 281.) parum accurate dicitur: “Bengelius is very candid, but favours the verse *on the whole* :” quippe qui Tertulliani, Cypriani, Phœbadii, Marci Celedensis, Eucherii, Vigilii Tapsensis et Episcoporum Afrorum, Fulgentii, Cassiodori, et Latinæ Versionis antiquissimæ, testimoniis nixus, plane et plene et toto animo pro loci *αυθεντια* sententiam tulit; imo qui septimum versum Apostoli argumento necessarium esse credidit—et adamantinam versiculorum cohærentiam omnem codicum penuriam compensare—et Latinum interpretem vel per se idoneum esse *αυθεντίας* testem. De Prælectore ipso doctissimo vere dici potest: “Dr. Hey is very candid, but favours the verse on the whole.” (*Adnot. Millii, &c.* p. 96.)

Vain would be the endeavour to remove from Dr. Hey the charge of cool and deliberate consideration, in any instance. Whatever was the object of his attention, it was always quietly surveyed; and his Lectures in Divinity are remarkable for the most cautious estimate of the opinions which have been held by Theological writers. As to his observations on the disputed verse, I doubt whether his mind was

completely formed for inquiries of that kind. He scarcely ever, I think, attempted criticism with success. In his essay on the genuineness of 1 John v. 7. he relied too implicitly upon the statements of Mr. Travis. If, indeed, we understand the work to have been drawn up for the purpose of communicating a portion of general information on the subject of which it treats, it is well deserving of respect; but if we view it as an examination of the question at issue, nothing can be more unsatisfactory. With this explanation, I am quite willing to accept the Bishop's account of Dr. Hey, in relation to the present matter:—"Dr. Hey is very candid, but favours the verse on the whole."

Will the reader here pardon a short digression, from Bengelius—to the great man whose Lectures in Divinity have thus obtained an incidental notice?—To persons whose minds are duly prepared for serious reflection on the nature and bearings of the leading doctrines of Christianity, Dr. Hey's Lectures form one of the most important works that have ever appeared in the English language. To persons, I repeat, whose minds are duly prepared:—for, in my own judgement, productions more dogmatic in their form are rather to be recom-

mended to those who are beginning their Theological studies. The materials of thought must have been collected, and the habits of thought acquired, before a full use can be made of *the disquisitions* of Dr. Hey. And yet, with all their philosophical character, his Lectures are entirely free from intentional obscurity. The writer's object undoubtedly was—to communicate the most valuable information, and enforce the most correct sentiments, by the easiest means. In fact, of all modern writers, Dr. Hey is THE TRUE THEOLOGIAN. Amongst the eminent divines of our own Church, indeed, it would be easy to select one, more conspicuous for his learning—another, for the vigour of his mind—a third, for his enlarged views of things—a fourth, for his depth of thought, and so on—but these and other great qualities Dr. Hey possessed in no ordinary degree:—and it would be in vain, I believe, to look for any other individual, at once so diligent in applying to the best sources of knowledge—so sagacious in selecting, and so accurate in stating, whatever was of consequence to the subject of investigation—so scrupulous lest he should draw unwarrantable conclusions—and so anxious to inspire his readers with the love of truth¹.—However agreeable it might be to

¹ I take it for granted that no one will infer, from this

my own inclination, I shall not attempt to give a critical account of Dr. Hey's Lectures in Divinity, or any other of his excellent works. The few observations which I have yet to offer will relate to the learned author himself¹.—Assiduous in his studies, eminent for his attainments, distinguished by his publications, conscientious in the discharge of his duties, courteous in his manners, and respected for his virtues—this man was permitted to sink into the grave, without one single mark of attention from the government of his country. Much has been said, and I think very justly, of Mr. Pitt's unwarrantable neglect of merit, in the persons of Bishop Watson and Dr. Paley.

strong and general commendation of the Lectures, that I adopt every sentiment which they contain.

¹ John Hey was born in 1734 and died 1815. He became B. A. in 1755, and after regularly taking the intermediate degrees, D. D. in 1780; in which year he was elected the first Norrisian Professor of Divinity. He was originally of Catherine Hall; and afterwards for many years a Fellow and Tutor of Sidney College, in the University of Cambridge. 'His Fellowship in Sidney College,' says his Biographer, 'became vacant by his accepting, from Lord Maynard, the Rectory of Passenham in Northamptonshire. Not long afterwards, he obtained the adjoining Rectory of Calverton, by exchange for a distant living offered to him by the late Earl of Clarendon, Chancellor of the Duchy of Lancaster. On these two Livings he bestowed assiduous pastoral care: the small extent of the whole, and the thin population, enabling him to attend to every distinct family in both parishes.'—There is great satisfaction in recording the names of the two noble persons who had the honour of providing for Dr. Hey.

The nation had a right to expect, and did expect, that those great men should not be overlooked. There was a universal feeling with regard to them, which was very strongly expressed; but Mr. Pitt thought proper to shew his contempt for the national voice. Still, however, those great men *had* their dignities. They had, indeed, wherewithal to satisfy any thing less than ambition. There was, besides, a certain worldliness of character about them, which deadens our sympathy with the individuals to whom it belongs. On the contrary, in the case of Dr. Hey we find modest talent and unpretending worth left in obscurity; and our feelings for *the man* are mingled with our regret, that the Church of England was not permitted to behold, in the highest station, the person from whom it had derived so much honour.

All who respect the memory of Mr. Pitt must wish that he had had the credit of advancing such a man as Dr. Hey. There were various circumstances, indeed, which rendered Mr. Pitt's neglect of him quite unaccountable. When a young man at Cambridge, he had, in common with several persons of distinction, attended Dr. Hey's Lectures in Moral Philosophy, which were in great celebrity

throughout the University. He must, therefore, have had some knowledge of Dr. Hey's character.—During the period of the French revolution, when the University was in a very unquiet state, Dr. Hey was a strenuous friend to the principles of Mr. Pitt; and of this the Minister could scarcely be ignorant.—It is understood that the ‘Lectures in Divinity’ were much admired by *the most illustrious personage in the kingdom*, during the reign of George the Third; and thus Mr. Pitt might have ascertained that there existed no objection, in that high quarter, to the advancement of Dr. Hey. . . . How pure a satisfaction his advancement would have afforded, to those who naturally regarded him the most, may be collected from the following extract from a Memoir of his Life, by his brother, Dr. Richard Hey. ‘In 1814 he divested himself of the whole of his ecclesiastical preferment.—From that time he continued in London to his death: growing feeble in body, till, without painful disease, he sunk under that feebleness; retaining to the last a soundness of mind, and giving, to every business that came before him, a remarkable degree of that persevering attention which had evidently been, with him, a matter of strict duty through a long course of years. Had a mitre been placed on his head (which was

at least once, from good authority, understood to be probable) he appears likely to have discharged the duties imposed by it, with the same steady and principled perseverance.'—Such is the simple and impressive language of truth and integrity¹!

I now return to Bengelius, and his dissertation on 1 John v. 7.—Bengelius was, probably, the first advocate of the verse who fairly gave up the notion that the Complutensian editors and Robert Stephens printed the passage as they found it in Greek MSS.—He also allowed due weight to the silence of the Fathers with regard to the text². In fact, he was a good workman; and, in the progress of his undertaking, he cleared the subject of many incumbrances.—He condemned the principle of defending a text, because it favoured a particular doctrine. He disdained to measure a

¹ The Memoir of Dr. Hey above mentioned appeared in the Gentleman's Magazine for April 1815, and is also prefixed to the second edition of the Lectures, published at Cambridge in 1822. The first edition was published in 1796.

² 'Negativum argumentum in tali questione, repudiari non potest. Nil id valet de uno alterove duntaxat ecclesiastico scriptore: valet de permultis, Dictum tam insigne ad controversias decidendas singulariter opportunum, prætereuntibus. Si Afri tam frequentes id citant, cur Asiani tam frequentes id non citant? Hi non legerunt: illi legerunt.' *Aphorism. viii. ad fin.* This is the language of a man of sense.

person's orthodoxy by his reception of the text of the heavenly witnesses. He contended that the great object of inquiry was—whether what was held to have been written, really had been written. He censured the mode in which the verse had, in many instances, been defended; and even mentioned its great champion, Dr. Twells himself, with no great reverence¹. Towards the close of his inquiry, he seems to have considered the subject as one on which learned men might justly hold opposite opin-

¹ 'Male strenuos ii se præbent in bellis Domini qui ita animum inducunt: "Dogmati elenchoque meo opportunus est hic textus; ergo me ipse cogam ad eum protinus pro vero habendum, eumque ipsum, et omnia quæ pro eo corradi possunt, obnixè defendam." Atqui veritas non eget fulcris falsis, sed se sola multo melius nititur... Aliquando Antitrinitarii se ab hoc Dicto admittendo non abhorreere ostendunt; rursum, multi multis seculis, hoc dictum vel ignorantes vel etiam expungentes, orthodoxi fuere... Primum scire debemus, revera scriptum esse illud, quod scriptum esse fertur; tum demum ad suos usus conferre omnia. Non pauci ex iis qui Dictum hoc ipsum recte religioseque defendunt, justo tamen sunt avidiores in conquirendis et adhibendis ejusmodi quoque fulcris quæ nullam firmitudinem habent. Accidit id præstanti viro, Leonardo Twells, cujus farraginem, ex Anglico sermone in Latinum traductam, *Wolfius* ad h. l. cum una et altera castigatione exhibuit.' *Aph.* ii.—Of the discernment of *Wolfius* some judgement may be formed, from his selection of Twells's work for his *Curæ Philologicæ*. In a note on Heb. viii. 10. Valckenaer has given the following opinion of *Wolfius*: 'Tanta passim loquitur cum confidentia Hamburgensis iste literator, ac si pueris, Græce saltem ignorantissimis, librum scripsisset, quibus facile decreta persuaderet.' Of Bengelius, Valckenaer writes with great respect.

ions; and in his Greek Testament, he stated his wish, that the reader should suppose, as his own judgement might direct, either the seventh verse to be erased, or the eighth verse to precede the seventh:—for his own part recommending the latter supposition. This mode of proceeding was any thing but agreeable, to those who were resolved that the text should be vindicated, at all events. In literary campaigns, the established rule seems to be, that he who first deserts a position as untenable, however valiantly he may fight in other instances, shall be accounted as little better than one of the enemy; and accordingly, Bengelius was more than once obliged to defend himself from the charge of indifference to the cause in which he was engaged¹. ‘In vain,’ says Mr. Porson, ‘may Simon, La Croze, Michaelis and Griesbach, declare their belief of the doctrine (of the Trinity); they must defend it in the Catholic manner, and with the Catholic texts: nor is all this enough; but in defending the

¹ ‘Habebat margo meus: “Deleatur hæc pars (ἐν τῷ οὐρανῷ usque ἐν τῇ γῆ) vel potius, trajecto utroque versu, totus locus sic legatur, ὅτι τρεῖς, κ. τ. εἰ.”—Penitus expressi *meam censuram* his voculis *VEL POTIUS*, quæ demonstrant illud, *deleatur*, non ex meo sensu esse positum, sed per tot veterum personam, qui eam partem deleverunt, adeoque initio legerunt. Hoc si cui non satisfacit, substituat velim: “Delevere multi: sed potius, &c.” *Apparat. Crit.* P. IV. p. 728. The *VEL POTIUS*, it is clear, rendered Bengelius good service, in an emergency.

genuineness of a particular text, they must use every one of the same arguments that have already been used, without rejecting any upon the idle pretence that they are false or trifling. I pity Bengelius. He had the weakness (which fools call candour) to reject some of the arguments that had been employed in defence of this celebrated verse, and brought upon himself a severe but just rebuke from an opponent of De Missy (*Journ. Brit.* x. p. 133.); where he is ranked with those, “who under pretext of defending the three heavenly witnesses with moderation, defend them so gently, that a suspicious reader might doubt whether they defended them in earnest; though God forbid that we should wish to insinuate any suspicion of Mr. Bengelius’s orthodoxy.” (*Letters*, pp. 18, 19.)—The friends of the verse in modern times have shewn every disposition to make amends to this learned man, for the injustice of his contemporaries. They are anxious to represent him as one of its ablest supporters. As I have but little doubt that the preceding observations will tend to place, in the most advantageous light, the praise bestowed by Bishop Burgess upon the *zeal* of Bengelius—I shall proceed, with much satisfaction, to other matters.

4. *The state of the controversy.* The learned prelate seems to have persuaded himself that, in controversy, the victory always rests with the writer of the last pamphlet. At least, it is difficult to discover any other principle that will account for the following statements.

‘ Simon was effectually answered by Ittigius, Smith, Martianay, Maius, Mill, and Kettner, before the dispute concerning the authenticity of the verse was revived by Emlyn and Mace, whose objections were triumphantly refuted by Martin, Calamy, and Twells. I do not find that Mace attempted any reply to Twells; and Emlyn (as Mr. Porson confesses) “it must be owned, left Martin in possession of the field.” Emlyn survived Martin’s last Tract two and twenty years, and made no reply.’ (*Vind.* pp. 1, 2.)

Now, when we consider the various concerns that unavoidably occupy the attention of men, we may surely discover many good reasons why a writer should leave an opponent unanswered, besides the consciousness of inability to reply. But not to philosophize on such a subject, it is very possible that a controversial tract, instead of being too powerful to admit of a reply, may be too contemptible to deserve one; and the world, I believe, is tolerably well agreed about the qualities that

distinguish the productions of Martin and Twells. Nothing, indeed, more humiliating can be imagined, than to be 'triumphantly refuted' by such writers. It implies that the persons so refuted were the weakest of men, defending the weakest of causes:—an opinion which no one, I am persuaded, will affect to maintain, in the instances of Emlyn and Mace. —When Mr. Boyle and his associates, not satisfied with their achievements in behalf of Phalaris, ventured to attack Dr. Bentley's Dissertation on Æsop, the great critic made no defence. In the language of THOMAS TYRWHITT—a true scholar, and, if I mistake not, an early friend of the learned prelate—' Ille, adversarios Dissertatione secunda Phalaridea, velut fulmine, prostravisse contentus, A PUGNA IMPARI RECESSIT INDIGNABUNDUS.' When, again, Mr. Travis published the third edition of his Letters, Mr. Porson took no formal notice of the work; although, without mentioning his name, it abounded in reflections upon his opinions:—and, there is not, perhaps, in existence another work which, after such repeated revision, contains so many mistakes. In short, history and observation furnish examples in such profusion, of persons who under any circumstances can *argue still*, that there is something quite inexplicable in the learned prelate's

assuming *the last word*, in literary contests, to be the criterion of victory.

The position in which Mace and Twells were placed, with regard to each other, may perhaps be understood from the following statement. In 1729, Mace put forth the Greek Testament according to a text formed by himself—with his own English version corresponding to it; and in 1731 and 1732, Leonard Twells published—in three parts, making altogether a large volume—his ‘Critical Examination of the New Testament and Version.’ It is impossible, I think, to inspect Mace’s work, without entertaining a very indifferent opinion of his principles and intentions. His Greek readings, when not the result of caprice, are made entirely subservient to his Theological opinions; and his Version is an inaccurate and flippant representative of his own text. Mace, however, was an acute man, and well knew what he was doing. Whenever he could allege the authority of Dr. Mill, for a reading that suited his own purpose, he was glad to do so. By dextrous management, therefore, that critic stood, in many instances, between his adversaries and himself; and thus, Dr. Twells, instead of directly assaulting Mace, was frequently obliged in the first instance to contend with

Dr. Mill. One great object with Mace, in his undertaking, appears to have been, to leave upon the public mind an impression unfavourable to the certainty of the canon and text of the New Testament. - He may perhaps have been satisfied with his success in this point of view; or he may have disliked the labour of a general vindication of his work, from the animadversions of his opponent—in which case he could scarcely engage in the defence of any particular part. At all events, no supposition can be more incredible than that he was afraid to encounter so feeble an antagonist as Twells, on the text of the heavenly witnesses.

With regard to Emlyn, it may easily be imagined that, after all the troubles of his early years, he would wish to pass the latter part of life without the disquiet even of literary controversy. He had declared his sentiments on the verse; and had twice defended them against the attacks of Martin. It is a doleful business to argue with those who are utterly insensible to rational considerations; and Emlyn threw out several intimations that the employment was very irksome to him. In what sense Mr. Porson understood him to have ‘left Martin in possession of the field,’ may be collected from an expression employed (p. 309.) on another oc-

casion. ‘I wonder not that Emlyn was sick of disputing with so wretched a sophist.’ Nor was Emlyn, it seems, the only adversary over whom Martin had the same advantage. ‘La Croze,’ says Mr. Porson, ‘affirmed that he had made the matter plain to Martin himself, whereas Martin denied that La Croze ever had made it plain to him; and La Croze never replied, but left that venerable Senior *master of the field*.’ In this instance, the expression is illustrated by Mr. Porson’s subsequent language. ‘I see,’ he remarks, ‘no great disagreement in these assertions. I take La Croze to mean, that he had given sufficient reasons for his opinion, and that Martin knew of those reasons. I believe therefore that La Croze was not mistaken in the nature and force of his proofs, but in the nature and force of his patient, whose case would have baffled the united powers of reason and hellebore.’ These are situations in which men of learning and talent must ever acknowledge their inferiority to the men of as little learning and talent as may be. The former naturally yield to evidence; while it is the peculiar privilege of the latter to resist it. Bentley himself fell into an error very similar to that of La Croze. ‘I am very much mistaken,’ said the great Critic, in the first edition of his Dissertation, ‘in the nature and

force of my proofs, if ever any man hereafter, that reads them, persist in making Phalaris an author;' but in the second edition he thus retracted his opinion:—'The examiner shall see that I will not persist in an error, when I am plainly confuted. I was persuaded, when I wrote my Dissertation, that nobody that read it would believe Phalaris an author. Here I must confess I was in a mistake. For the examiner, who assures us "he has read it and weighed it," has writ a book of 200 pages to vindicate his Sicilian Prince. But then, whether, as I said, I was mistaken in the nature and force of my proofs, or rather in the nature and force of my adversary—I leave that to the judgement of others¹.'—And now, there will,

¹ See Porson's *Letters*, pp. 119, 120.;—also Bentley's *Dissertation*, pp. 19. 27. ed. 1699. Since the above was written, I have observed that Mr. Kidd (Pref. to Porson's Tracts) has pointed out Mr. Porson's allusion to the passage in Bentley's Dissertation.

The controversialist, who has brought himself to require a proof of what every body allows, is absolutely invulnerable. 'If I say,' observes Bentley in another place, 'that grass is green, or snow is white, I am still at the courtesy of my antagonist: for if he should rub his forehead and deny it, I do not see by what syllogism I could refute him. So, if the learned examiner will insist upon his interpretation, I have nothing farther to urge; but must leave him either to be laughed at, or pitied, or admired—as his readers are disposed towards him.' *Diss. on Phal.* p. 408. This is the *εὐθρασία* of literary contests;—the combatants on both sides retire satisfied with the result.

I think, be no difficulty in understanding how it came to pass that Martin was left ‘in possession of the field.’ . . . Before I proceed to the next subject, let me advise the advocates of the disputed verse to rely mainly upon the principles laid down by Mill and Bengelius. It is quite sufficient for Mr. Travis to have exposed himself as Defender in Chief of all the errors of Martin and Twells.

5. *The proceedings of theologians.* In relation to this subject, the learned prelate has favoured us with the following observations.

‘Mr. Porson, in his opposition to this verse, does not hesitate to charge the Church with falsehood and pious fraud, in terms most injurious to the character of the Church, and, I am persuaded, equally untrue and unmerited. “Wherever I set my steps, I stumble upon fresh examples of forgery.—When shall we cease to give our adversaries occasion of reproaching us with pious fraud on the one hand, and childish credulity on the other?***—What good can we expect to work upon heretics or infidels by producing the heavenly witnesses? Will they submit to dispute with us, if we revive such stale and exploded reasons? Will they not believe, or affect to believe, that this text is the only, or at least the chief pillar of our faith?”—If infidels ever read our Scriptures, they must see, that the controverted verse is only

one out of many proofs of the doctrine of the Trinity; and that though it be a highly valuable passage, we do not rest our faith on its single authority. That the reasons on which the passage is defended were not *stale* and *exploded*, when he republished his Letters to Mr. Travis, he might have known from the then recent publications of Schmidt and Knittel. Knittel had very recently given to the world his *New Criticisms* on the verse, in refutation of Semler, one of the most powerful of its opponents.' (*Vind.* pp. 10, 11.)

The few lines which appear in the preceding extract, as a continued quotation from Mr. Porson's *Letters*, consist of two passages which have been brought together—the first from the body of the work (p. 226.)—the last from the preface. (p. xxv.) This seems an odd method of commenting upon a writer's opinions; and, I should think, ought not to be employed without great caution. As in the present instance the two passages relate to different subjects, I shall take the liberty to consider each of them separately. In page 225, Mr. Porson discusses a passage of Euthymius Zigabenus, which is avowedly copied by that writer from Cyril of Alexandria. The passage of Euthymius, as it appears in the Greek edition, contains 1 John v. 6—9. *with* the seventh verse; while the corresponding part of Cyril gives

1 John v. 6—9. *without* the seventh verse. Moreover, the old Latin version of Euthymius gives the passage without the seventh verse¹. On these circumstances Mr. Porson thus remarks.

‘ I have seen this quotation in Cyril’s *The-saurus*, but instead of the seventh and eighth verses, not a word more than, *For there are three that bear record, the spirit, the water, and the blood, and the three are one.*—The Latin translation thus reads the place: *Et Spiritus est qui DEUM Spiritum veritatem esse testatur. Quoniam tres sunt qui testimonium afferunt, spiritus, aqua, et sanguis, et hi tres unum sunt.* The translator therefore had not the verse in his Greek copy. But wherever I set my steps, I stumble upon fresh examples of forgery. This translator, though more modest than his brother the Greek editor, could not resist the temptation of inserting the word *Deum*, contrary to the text of Scripture, and the scope of his author’s argument. When shall we cease to give our adversaries occasion of reproaching us with pious fraud on the one hand, or childish credulity on the other?’

Here then are two insertions—to whatever cause they may be attributed: 1. The insertion of the seventh verse in the Greek of Euthy-

¹ This passage of Euthymius Zigabenus has been fully discussed in these pages. See p. 50. et seq.

mius; warranted neither by the original in Cyril, nor the old Latin version of Euthymius: 2. The insertion of the word *Deum* in the Latin of Euthymius; warranted neither by the Greek nor by Cyril. The only matter in dispute is, by what name these insertions shall be designated. Mr. Porson called them forgeries. Now alterations of this kind are not errors of transcription. They are the result of design. They are intended to be subservient to a cause. That the cause is a good one, does not change their nature. They are contrivances—well-meant, it may be—but fraudulent. In a word, they are forgeries. When, in the course of his inquiries, Mr. Porson met with proceedings like these, he naturally became indignant, and expressed himself strongly. We may lament his reproaches; but we ought still more to lament that they are just. Attempts, on our part, to excuse or palliate such misdemeanors will but do harm. They will afford opportunities, to persons who will gladly avail themselves of them, to suspect, or insinuate, that we might not be unwilling to imitate what we are so anxious to defend. Had Mr. Travis manifested less of the old spirit of imposition, it is probable that Mr. Porson would have used gentler language, when treating of the errors of antient times.

I shall now give the second passage—the one, I mean, from Mr. Porson's preface—and it is really excellent.

‘I maintain that my book is virtually a defence of orthodoxy. He, I apprehend, does the best service to truth, who hinders it from being supported by falsehood. To use a weak argument in behalf of a good cause, can only tend to infuse a suspicion of the cause itself into the minds of all who see the weakness of the argument. Such a procedure is scarcely a remove short of pious fraud. *Pro pietate nostra tam multa sunt vera, ut falsa tanquam ignavi milites atque inutilis oneri sint magis quam auxilio.* What good can we expect to work upon heretics or infidels, by producing the heavenly witnesses? Will they submit to dispute with us, if we revive such stale and exploded reasons? Will they not believe, or affect to believe, that this text is the only, or at least the chief pillar, of our faith?’ (p. xxv.)

There is some difficulty in conceiving how any rightly-constituted mind can fail to be impressed with the truth and importance of the sentiments contained in the preceding extract. The mode of thinking—far from being latitudinarian—may be adopted by the most orthodox divine, without yielding a single principle. It is, therefore, not without painful reflections, that I find an English Bishop employed in

raising objections to opinions so manifestly just. "If infidels," says the learned prelate, "ever read our Scriptures, they must see that the controverted verse is only one out of many proofs of the doctrine of the Trinity; and though it be a highly valuable passage, we do not rest our faith on its single authority." This may be very true; and yet there is surely great wisdom in Mr. Porson's wish that no ground should be left for what our adversaries may even "*affect* to believe."—"That the reasons," the learned prelate proceeds, "on which the passage is defended were not *stale* and *exploded*, when he republished his Letters to Mr. Travis, he might have known from the then recent publications of Schmidt and Knittel. Knittel had very recently given to the world his *New Criticisms* on the verse, in refutation of Semler." A cause must be in a desperate state indeed, if a couple of writers cannot be found who will venture to defend it; and there is surely no reason why the arguments they employ may not be both *stale* and *exploded*. With regard to Schmidt—he fairly confesses that, *on critical grounds*, the verse must be given up¹. He adduces indeed the usual ar-

¹ ' Qui defectus sane insignes prorsusque mirabiles criticis recentioribus multis persuaserunt, istum locum omnino spurium esse: Cui sententiæ nos quoque ipsi statim subscribe-remus,

guments in its favour, derived from the African Church, and other extraneous sources; but he mainly depends upon the internal evidence. He inverts the order of the verses; interprets them as he thinks proper; and then declares that the seventh verse is absolutely necessary to make sense of the passage. We may, therefore, easily suppose what opinion Mr. Porson would have entertained of the labours of Schmidt.—With regard to Knittel—I am rather surprised that the learned prelate should have alluded to what Mr. Porson “might have known” from this author’s dissertation; for, even in the second edition of his *Vindication*, he writes—“I have still to regret the want of an English translation of Knittel’s German tract, and *my inability to procure the original.*” Here, then, is a work which Bishop Burgess had never seen; and yet he was discontented with Mr. Porson for not having attended to it.—But the learned prelate thus continues his observations:—

‘To repel a charge of forgery, almost as impossible as it is improbable, which never was proved, and never can be proved, though constantly reiterated, against this interesting passage

remus, si argumenta *critica sola* ad hanc causam recte dijudicandam sufficere arbitraremur.’ *V. Adnot. Millii, &c.* p. 244. vel *Schmidii Hist. Canon.* p. 54.

of Scripture, and to retain that which was always retained by the whole Western Church, can never *excite a feeling of uncertainty with respect to the sacred text in general*, as is apprehended by the (Quarterly) Reviewer. It certainly does not become the ministers of the Church to abandon the verse, because infidels may affect to believe that it is the only or chief pillar of our faith. And it is our duty to maintain it, supported as it has been, not only by the whole Western Church before the Reformation, but defended since, by the greatest talents of the Church, during the last three centuries.' (*Vind.* pp. 11, 12.)

If any persons inserted, in the text of their copies of Scripture, a passage which, they were aware, did not belong to it, they were guilty of forgery; and in this sense, if I rightly comprehend the preceding remarks, the Bishop affirms that 'the charge of forgery' with regard to 1 John v. 7. has been 'constantly reiterated' by the opponents of the verse. Now, in the first place, Mr. Porson's words, upon which his Lordship is commenting, do not in the least relate to the first appearance of the verse in the copies of Scripture; nor do they insinuate a charge of forgery, in that point of view. Mr. Porson's words, therefore, do not warrant the reflections which they have drawn forth. In the second place, I am not aware that either Mr. Porson, or any of the more en-

lightened opponents of the verse, represent its original introduction into the text of St. John as a wilful and deliberate act of fraud. They suppose that a gloss, very like our seventh verse, may have been *honestly* placed in the margin, opposite to the eighth. They suppose that, in the course of transcription, this gloss may have been *honestly* brought into the text, under an impression that it had been accidentally omitted. They farther suppose that this gloss may have been, in consequence, *honestly* quoted as Scripture, by those who found it in their copies. Moreover, the persons who make these suppositions, being of opinion that human nature is much the same in all ages, form some estimate of the proceedings of remote periods, from what they know of recent times. When, for instance, they consider the various objections to the verse which had been urged by critical scholars—when, subsequently casting a glance over the eighteenth century, they find the most eminent theologians quoting the verse—without a hint that its genuineness had been disputed—in popular discourses, in formal expositions of Christian doctrine, and in controversial writings—they can easily believe that very similar events may have occurred during the fifth or sixth century.—That the scribes of after-ages, in copying the writings

of the Fathers, frequently gave the quotations of Scripture, not according to the reading before them, but according to their own, is too notorious to admit of contradiction; and if his Lordship should maintain that the passages from Euthymius Zigabenus are not cases in point, he will, I believe, be solitary in his opinion.—When the Bishop, in the course of the foregoing extract, describes the disputed verse as ‘always retained by the whole Western Church before the Reformation, and defended by the greatest talents of the Church during the last three centuries’—I am led to admire that happy faculty by which the weakness of a cause is occasionally concealed, even from the advocate himself, by the splendour of his language.

In another place, the learned prelate has thus strongly expressed his indignation against Mr. Porson’s “charges.”

‘The observations which I have made on Mr. Porson’s Letters are not meant to detract from the credit of his great learning. No one can be more disposed to admire his pre-eminent talents than myself. But I deal thus plainly with his Letters to Mr. Travis, in justice to the passage for which I am contending; in justice to the Church of England, whose character

is deeply concerned in his mistaken charges of fraud and forgery; in justice to the piety of many sincere Christians, who may have felt their confidence in Scripture, and their respect for the Church, shaken by the violent assault of Mr. Porson's charges.' (*Vind.* p. 61.)

Having stated, in the course of the present work, every specific "charge" advanced by Bishop Burgess against Mr. Porson, I have enabled the reader to decide for himself, upon the justice displayed in the preceding paragraph.—That his Lordship 'meant to detract from the credit of Mr. Porson's learning' as a classical scholar, I do not suppose; but I cannot but believe that his Lordship did mean to lessen Mr. Porson's credit, as a Scripture critic. I have brought together the learned prelate's animadversions:—let the world now judge of their object and effect.—That there are, in Mr. Porson's work, any 'charges of fraud and forgery,' against the Church of England, does not appear; and therefore his Lordship would have done well, I think, in not taking to himself the honour of defending that Church from the attacks of Mr. Porson.—That the 'confidence in Scripture' felt by any 'sincere Christian' should be 'shaken' by the statements of Mr. Porson, is, I am firmly persuaded, an unwarrantable assumption; and the suppo-

sition is calculated to excite feelings prejudicial to Mr. Porson's character. While he shewed how weak were the pretensions of the disputed verse to a place in St. John's Epistle, he also pointed out the grounds on which we may confidently rest our faith in the Sacred Volume.

CONCLUSION.

Bishop Burgess has not, so far as I know, alleged a single instance of mistake or misrepresentation on the part of Mr. Porson, which has not been discussed in the foregoing Sections; and I am aware of but two subjects, relating to that critic, which yet require attention. These are, 1. Mr. Porson's treatment of Mr. Travis, which his Lordship has strongly censured; and 2. Mr. Porson's qualifications as a Scripture critic, which his Lordship has thought proper to call in question.

1. *Mr. Porson's treatment of Mr. Travis* has drawn from the learned prelate the following observations.

'The (Quarterly) Reviewer closes his remarks on the *Vindication* with some very salutary cautions against "vehement contention," and the use

of "hard names and reproachful language." The vehement assaults which have been made against this verse, even within these few years, may perhaps require some vehemence of contention—"in season and out of season"—if the defence of truth, of Scripture, and of our Church, can ever be out of season. There can, however, be no excuse for hard names and reproachful language. The caution, therefore, is salutary. But the Reviewer should have done, at least, the justice to the subject of his remarks, to say, that the caution was not called for by the present occasion; and should have transferred it to that period of the controversy when the attack on the defenders of the verse commenced in *indignation* and *contempt*,¹ and ended in the most arbitrary and unbecoming insult² over an inferior and vanquished opponent: feelings which throughout precluded the exercise of temperate and impartial criticism.' (*Vind.* p. 63.)³

¹ Preface to Mr. Porson's Letters, p. xvii.

² Letters, p. 404—406. (The passages here referred to by the learned prelate are too long for transcription; but they are well deserving the reader's attention.)

³ Very similar opinions of Mr. Porson are held by the present learned Rector of Lincoln College in Oxford; who thus expresses himself in a Letter to Bp. Burgess. 'Porson's book never shook my conviction of the authenticity of the important verse, which has so long and laudably engaged your indefatigable study. The artful and superficial way in which he treated the interesting subject, and his unmannerly behaviour to Mr. Travis, brought me some years ago into St. Mary's pulpit, with a sermon upon the disputed text; which sermon I have mislaid, and cannot find.' It is to be lamented that the learned Rector should have employed

From the tenor of the preceding remarks it is natural to infer that Mr. Travis must have been one of the mildest and most decorous of writers; quite a model for controversialists to copy; a person whose errors having originated in good intention and being in themselves perfectly harmless, were entitled to the utmost indulgence—while they were, in fact, exposed by a ferocious critic to the derision of the world. How far notions like these, if the reader should entertain them, correspond with the real state of the case may perhaps appear in the sequel¹.

ployed language of this kind. It is to be lamented—but not on Mr. Porson's account.—Let me observe that the letter here quoted was in answer to some inquiries of Bp. Burgess respecting a Greek MS. of the N. T. containing the disputed verse, reported to have been at one time extant in the Library of Lincoln College. (*Letter to Clergy of St. David's*, p. 85.) Touching this same MS. the learned Rector writes as follows: 'What I said about the MS. that I had seen, which contained the verse, I cannot accurately state. It was a MS. in the College Library, and seen in the presence of Dr. Parsons, late Bishop of Peterborough; but on looking for it when I preached the sermon, it was not found, nor can it be found at the present time.'—And thus did the Lincoln College MS., like other MSS. already mentioned, shrink from too close an inspection. *Et fugit ad salices, et se cupit ante videri.* It is surprising that the runaway should have excited so little curiosity.

¹ At the close of a review of the 2nd and 3rd volumes of Mr. Gibbon's History, in the Gentleman's Magazine, appeared a collection of the most remarkable notes to those volumes; amongst which was the following: 'The three witnesses have been

It is certain that when the 'Letters to Mr. Gibbon' attracted Mr. Porson's attention, they had acquired no small degree of celebrity. They had been countenanced by divines in high station; applauded in magazines and pamphlets; and well received by the Clergy and Laity in general. Nor is it difficult to account for their success.—The insidious speculations on Religion, which distinguished the History of the Decline and Fall of the Roman Empire, made that work an object of intense interest to the literary public. The principles avowed in the first volume called forth adversaries in abundance; and the author, notwithstanding his cool and philosophical temperament, was at last instigated to take up arms

been established in our Greek Testaments by the prudence of Erasmus; the honest bigotry of the Complutensian editors; the typographical fraud, or error, of Robert Stephens in the placing a crotchet; and the deliberate fraud or strange misapprehension of Theodore Beza. c. xxxvii. n. 19. On reading this note, Mr. Travis resolved to make Mr. Gibbon (in the words of the historian himself) 'personally responsible for condemning, with the best critics, the spurious text of the three heavenly witnesses.' By some accident Mr. Travis had, I suspect, been previously acquainted with Martin's defence of the verse; and he probably knew little or nothing of the opinions of more competent scholars on the subject. There is reason to think that he was a man of some talent and attainments; although utterly unqualified for critical inquiries. It happened that he was especially famous for his skill in matters relating to Tithes; and so, Mr. Porson remarked (p. 361), that 'able tithe-lawyers often make sorry critics.'

in his own defence. Hostilities against the first volume had scarcely begun to abate, when the publication of the second and third furnished grounds for new engagements. Mr. Travis very adroitly availed himself of the opportunity that was presented; and thus obtained a degree of consequence, as the opponent of Mr. Gibbon, which he could not have obtained as the mere advocate of the controverted text. There was besides, in the mode of conducting his attack, much that was very likely to impose upon the generality of mankind. He proclaimed himself the champion of the great cause of orthodoxy; assumed the boldest and most uncompromising language; represented the early friends of the verse as having sustained the most flagrant injuries from the hand of the historian; and called upon the offender 'to traverse or to acknowledge—to resist or to submit.' With regard to the composition of his work, his expression was pointed; his style, as Dr. Hey thought, was 'spirited and eloquent'—although, in the opinion of a severer judge, too frequently gorgeous and declamatory¹; and his sentiments seemed to indicate a high tone of moral and religious feeling. The effect of all this was, that not being in the least scrupulous about his pre-

¹ Hey's Lectures, Vol. II. p. 282;—Porson's Letters, p. 71.

mises—but plausible in his reasonings, and confident in his conclusions—he left, I have no doubt, an impression on many minds, that uncommon abilities and acquirements had, in his own person, been conscientiously employed in the vindication of truth. His work, indeed, abounded in errors; but in errors obvious, for the most part, only to those, who were tolerably versed in Scripture criticism. When, for instance, Mr. Travis asserted that ‘the Latin MSS. had universally the concluding clause of the eighth verse’—and that ‘the words $\epsilon\nu\ \tau\eta\ \gamma\eta$ were omitted in very few of the Greek MSS.’—how small a portion of his readers would be aware that these assertions were in direct opposition to matter of fact¹. Assertions, moreover, can

¹ Letters to Gibbon, pp. 288, 339. 2nd ed. In his *third* ed. (p. 400) Mr. Travis says, ‘The Latin copies have universally the concluding clause of the eighth verse, *with so few exceptions as not to merit any notice;*’ and he confirms his assertion by a note—stating, that, *if he has not misreckoned*, there are but seven exceptions in the 136 Latin MSS. in the Royal Library at Paris. Now in the account of the Latin MSS. in the British Museum, already given (p. 142) from Bp. Burgess, of 72 which retain the 7th verse, 35 omit the clause of the 8th; and of 50 MSS. collated by Mr. Porson, 32 omit that clause. Unless therefore Mr. Travis *began* to reckon towards the end of his collation, I will venture to say that he *misreckoned*.—Mr. Travis’s final decision respecting $\epsilon\nu\ \tau\eta\ \gamma\eta$, and other curious particulars relative to the same phrase, have already been discussed, pp. 92—95.

Some of Mr. Travis’s choicest errors were reserved for his 3rd ed. One has been already given p. 119. I will here

seldom be verified without some trouble; and even well-informed persons, who possess the means of investigation, are too often disposed to rely upon an author's accuracy—to admit his statements, and go on to his inferences—rather than to examine the positions which are successively presented, for the purpose of ascertaining their real strength and bearings. On the whole, then, there is no reason to wonder at the temporary popularity which attended the Letters to Mr. Gibbon¹. A cursory

mention another. To the phrase ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ, (Matt. xix. 28.) Robert Stephens annexed this note in the margin: πρὸ τοῦ, ἐν τῇ παλιγγενεσίᾳ, διαστολὴν ἔχουσι τὸ γ. δ. ε. ζ. ιβ. And Mr. Travis positively understood Stephens to affirm that these MSS. presented *the words*, διαστολὴν ἔχουσι, as part of the text! *Letters*, pp. 225, 231, 233.

¹ The preceding observations contain a sufficient apology, I trust, for *the many* who admired the labours of Mr. Travis; but they are by no means intended to vindicate those learned personages, in high stations, who bestowed their praise on a production that so little deserved it. Praise from such quarters ought to be bestowed only on works that will bear the test of examination. Now, it is, I think, universally admitted in the present day, that Mr. Travis's volume abounds in statements, the incorrectness of which is quite astonishing; and yet we find the following sentiments respecting it, from the pen of Dr. Horsley. 'But that even the external evidence of the authenticity of the passage is so far less defective, than Newton and others have imagined, will be denied, I believe, by few, who have impartially considered the very able vindication of this celebrated text, which has lately been given by Mr. Travis, in his Letters to Mr. Gibbon. Dr. Priestley perhaps hath not found leisure to look through that performance.

perusal of the work, however, would be quite sufficient to convince Mr. Porson that it had not the slightest claim to public confidence. And when he found a writer, whose statements seemed to manifest what might almost be called a systematic disregard to the truth of things, assailing the characters of the most eminent individuals, with unmeasured charges of ignorance and fraud—Mr. Porson may surely be forgiven if his indignation excited him to some great act of retributive justice. Let us, moreover, not be exorbitant in our demands upon human nature. To protect the fame of those who have deserved well of mankind is an undertaking which may excuse some roughness in the manner of its accomplishment. How others may have been struck with Mr. Travis's work, I know not; but I perfectly

formance. Or, if he have, he hath formed, I suppose, "no very high opinion of the author's acquaintance with Christian antiquity." For in this, all who oppose the Socinian tenets are miserably deficient!' *Tracts against Priestley*, p. 389. ed. 1812. Although I have not that 'very high opinion' which, I believe, is generally entertained, of the *critical* judgement of Dr. Horsley, as displayed in his controversy with Priestley, I consider his commendation of Mr. Travis's work to have been altogether beneath his real character as a scholar and a divine. A sentence which he justly applied to Dr. Priestley, would have been as justly applied to Mr. Travis. 'A writer, of whom it is once proved that he is ill-informed upon his subject, hath no right to demand a further hearing.' p. 99.

recollect the disgust which I experienced on the first perusal of it. In that work, Mr. Travis taxes Erasmus with having, from an inclination to Arian principles, long meditated the expulsion of the disputed text; insinuates that he could not produce the five Greek MSS. which, according to his own account, omitted the text; maintains that he had the authority of eight Greek MSS. in its favour; and accuses him of conduct in the highest degree mean and disingenuous. Mr. Travis prefers against a very respectable writer, Dr. Benson, the grossest charges of ignorance or dishonesty, or both. His behaviour to Mr. Gibbon seems almost entitled to the appellation given it by Mr. Gibbon himself—that of ‘brutal insolence.’ Of all the opponents of the verse, he treated Newton with the greatest respect; and yet, when discussing Newton’s observations, this is his constant language:—‘Jerome makes no such confession.’—‘The premises, here, are as untrue as the former.’—‘Such assertions (for they are not arguments) are too extravagant for a serious confutation.’—‘Jerome tells us no such thing.’—‘This assertion is not just.’ &c. &c.¹—After this account, I will not suppose

¹ I cannot persuade myself to quote particular passages; but see pp. 9, 13, 79, 221, 248, 258, 259, 260, 364, 369, 371,

it necessary to add another word, in vindication of Mr. Porson's proceedings with regard to the Letters to Mr. Gibbon. In one point of view, the consequences of those proceedings are very important. From the case of Mr. Travis, writers of all succeeding times may draw this moral—that there is great wisdom in preserving something like equity in the censure of others, and some adherence to truth in the statement of facts:

———— Phlegyasque miserrimus omnes
Admonet, et magnâ testatur voce per umbras,
Discite *justitiam* moniti, et non temnere VERUM.

2. *Mr. Porson's qualifications as a Scripture critic* are thus called in question by Bishop Burgess.

‘The numbers in array against the verse are not so numerous as the advocates for it. No one country has entered so frequently and fully into this inquiry as our own. And (excepting living writers) who is there to oppose to the learning of Selden, Pearson, Hammond, Stillingfleet, Wallis, Bull, Mill, Waterland, and Horsley¹? I do not

¹ I will not be so unjust to Bishop Burgess as not to mention some eminent living divines who have ranged themselves on his side. The Bishop of Winchester thus addresses the learned prelate. ‘The passage you quote from the *Symbolum Antiochenum* is certainly a very striking one, and adds materially to that species of evidence in favour of 1 John v. 7.

Your

except Mr. Porson, when opposed to the great names before mentioned, *on such a subject as our present*, which does not admit the exercise of that peculiar sagacity, which distinguished his conjectures on the text of the ancient Greek Poets, and the laws of Greek metre, and the peculiarities of Greek idiom; but requires other aids of learning, human and divine, in which Pearson and Bull had no superior. Mr. Porson, indeed, brought nothing new to this inquiry but what is, in a great degree, extraneous to it—his wit, and humour, and dex-

Your other quotations and observations also have considerable weight; and I willingly own that upon the whole you have shaken my former opinion.' An argument of less validity than that from the *Symbolum Antiochenum* cannot easily be imagined. (See *Quarterly Review*, Dec. 1825. p. 101. where, by the bye, in the note, the Reviewer has accidentally substituted Heb. i. 10. for Heb. ii. 10.; but this latter quotation will do the Bishop's cause as little good as the former.) Our respect for a man of talent induces us to wish that the opinion of the Bishop of Winchester had not been shaken by the evidence he mentions.—Thus also writes the Bishop of Hereford: 'An accumulation of presumptive, is sometimes more convincing than paucity of direct evidence. Such are your citations, appeals, and reasonings, that I no more doubt the authenticity of 1 John v. 7. than I do John i. 1. which even Griesbach could neither remove nor surmount, although I believe he would have done both, had it been possible, consistently with common honesty.' There can be no objection to Bishop Huntingford's confiding in 1 John v. 7. as strongly as in John i. 1. if he has it in his power to do so; but there will not, I trust, be a single reader of this work who will fail to condemn his unwarrantable reflection upon Griesbach's designs.—Bishop Burgess has given extracts of Letters from other prelates, containing similar sentiments of the verse. They are moreover written with a candour and moderation which it is pleasing to observe.

terity in exposing the inaccuracy of his opponent. He has brought no objection to the passage, which had not been anticipated by Sir Isaac Newton, Whiston, Emlyn, or Dr. Benson.' (*Vind.* p. 57.)

When Mr. Boyle mentioned some eminent writers, whose sentiments he stated to be in accordance with his own, Dr. Bentley replied—that, ‘if such were their opinion, yet it signified nothing—for he went not by authorities but by truth. If they believed so, they were certainly mistaken.’—We know, indeed, that scholars of high character have frequently judged erroneously of antient works. ‘What clumsy cheats,’ as the same great critic remarks, ‘those Sibylline Oracles now extant, and Aristeas’s story of the Septuagint, passed without controul, even among very learned men.’—Selden, the first writer on Bishop Burgess’s list, founds an argument in Chronology upon the Letters of Phalaris, as if they had really been written by the Tyrant:—shall we, on that account, hesitate to reject them, as spurious productions? Pearson draws up a long and learned note to vindicate the orthodox reading of 1 Tim. iii. 16. After employing, on that occasion, principles of criticism which would overturn 1 John v. 7. in an instant, he quotes the latter incomparably more dubious text, without a word in its sup-

port:—can that be a reason why *we* should uphold it?—The learning of Hammond, Stillingfleet, Wallis, and Bull is readily acknowledged; but if any one will examine their observations on the controverted text, he will find that but a scanty portion of it has been brought to bear upon that point:—and what is their *authority* compared with the arguments of Mill and Bengelius?—Waterland is said to have become a convert to the opinion that the verse is genuine, in consequence of Twells's defence of it—a story which—for the credit of Waterland—is, I hope, not true:—but what has Waterland produced in behalf of the verse?—Pearson and Bull, indeed, are the champions, whose very presence is deemed sufficient to put an end to contention; and I cannot but suspect that, while his Lordship is contemplating PORSON on one side of the question, and those great men on the other, a feeling gradually comes over him somewhat similar to that which prevailed at the Council of Trent—a sort of horror at the idea, that 'Grammarians should take upon them to teach Bishops and Divines.'—*En rem indignam*—said the adversaries of Erasmus—*Nos, qui jam tot annis sumus Doctores sacræ Theologiæ, denuo cogimur adire ludos literarios.*

But, according to the learned prelate, an inquiry into the genuineness of this famous text ‘does not *admit* the exercise of that peculiar sagacity which distinguished Mr. Porson,’ in other subjects. Now surely there is something very paradoxical in the notion, that sagacity, however refined, should form an obstacle, as it were, to success in any department of literature. If his Lordship had contented himself with saying, that inquiries like the present do not *absolutely require* an extraordinary degree of sagacity, the truth of the position might perhaps have been allowed. Much, no doubt, that is deserving of attention, may be accomplished without it. But when we consider the expanse over which even a partial view of the subject has actually conducted us, and the dark and dreary regions through which we might have been led, we cannot, I think, but feel the advantages to be derived from a critical sagacity like that of Mr. Porson. The acuteness of his understanding was not confined to ‘the laws of Greek metre and the peculiarities of Greek idiom;’ and in researches into Ecclesiastical antiquity—where there are works of dubious origin to be estimated—where, in productions of which the authenticity is undoubted, there are obscure passages to be illustrated and corrupt ones to be restored—where,

in fact, there are discrepancies of all kinds to be reconciled—we may confidently assert that the leading qualities of Mr. Porson's mind were exactly those from which the world might have anticipated the happiest results.

Pearson and Bull deserve all their fame for 'learning, human and divine;' but, as they never took a prominent part in defence of the verse, why should their acquirements be brought forward, for the purpose of throwing those of Mr. Porson into the shade? The learned prelate has long been acquainted with the Letters to Travis; he has had the most ample means of discovering their vulnerable points; and he has finally selected those, I conclude, which he considered the most open to attack:—and yet I will venture to affirm, that, numerous as are the observations on which he has thought proper to animadvert, there is not one instance in which Mr. Porson appears deficient in learning, human or divine. Of the truth of this proposition the reader has now an opportunity to judge for himself.

But Mr. Porson, it is alleged, advanced no new objection to the verse.—His purpose was to state the principal grounds of the controversy, and to examine Mr. Travis's arguments.

He hinted, however, that if any thing which had not been adduced should occur to him in the course of his investigation, he would not fail to bring it to light; and in this he fulfilled his promise. The truth is, that arguments and objections, when urged by him, assume a new character, and produce a new effect. He deals not in trite and vague generalities. What had before been thrown out in the gross is thoroughly sifted, and applied to its proper use. Whether intent upon Greek manuscripts, or antient versions, or early Fathers, his power of discrimination is constantly on the alert. Nothing seems to escape him by its minuteness; and yet, whatever subject he is discussing, he places the whole of it before the reader, in all its bearings. Let a man read every thing that had been written on the controverted text, previously to the time of Mr. Porson, and when he has afterwards perused the ‘Letters to Travis,’ he will confess *that* to be the work from which he has derived the fullest information on the subject. Such are the effects of great talents, when exercised even on common materials.

There is one quality of the mind, unnoticed by Bishop Burgess, in which, it may be confidently maintained that Mr. PORSON ‘had no

superior'—I mean, the most pure and inflexible love of truth. Under the influence of this principle, he was cautious, and patient, and persevering, in his researches; and scrupulously accurate in stating facts as he found them. All who were intimate with him bear witness to this noble part of his character; and his works confirm the testimony of his friends.—In a word, if, in a *General Council* of SCHOLARS, an individual were to be selected and sent forth, to take a survey of any region of antiquity, profane or ecclesiastical, it is quite certain that the person who should be found to possess Mr. Porson's endowments would command every vote.

ADDENDA AND ERRATA.

PAGE 13. l. 14. *for* Colelerius *read* Cotelarius.

14. l. 1. *for* ἁγιον *read* ἁγιφ.

21. l. 1. note, *after that read* in 1 John v. 7.

22. I have confined my observations to the particular words under consideration, as used in the Greek Testament; but they are, as it is almost needless to state, applicable to the language in general. With regard to the position of the Article, in the concord of the substantive and adjective, see Dr. Middleton's work, pp. 144—151.

P. 45. l. 2. *for* reluctant *read* resolved not.

— Although I did not think it of much consequence to ascertain whether Origen and Œcumenius, when quoting the 8th verse, had used *τρία* for *τρεις*, I intended to take an opportunity to examine the matter. Having done so, I will here state the result of my inquiries. And first, with regard to Origen. If the reader will refer to p. 30, he will find a paragraph, from Mr. Porson's Letters, containing a passage from a scholion ascribed to Origen, in which the final clause of the eighth verse is thus cited, *οἱ γὰρ τρεῖς τὸ ἔν εισιν*: and it is important to observe that, immediately before the citation, Origen had used *τρία*, in expressing his own meaning. This citation Mr. Porson avowedly derived from the dissertations on 1 John v. 7. by Wetstein and Griesbach. The note on 1 John v. 8, in the *Symbolæ Criticæ* of Griesbach (Vol. II. pp. 610, 611.) has the same passage; and also another citation from Origen, in which there is a similar reference to the clause, *ἀλλὰ γεγόνασιν οἱ τρεῖς εἰς τὸ ἔν*. From these passages, we may be quite sure that Origen's copy of St. John's Epistle contained the clause exactly as we now read it; and also that, if he ever used *τρία* for *τρεις*, it was not in a simple quotation of the verse, but in consequence of the

structure of his sentence requiring a change of gender in the numeral. Now, in the passage adduced by Bp. Burgess, Origen does not cite the Spirit, the water, and the blood, *as witnesses*:—he is writing of a baptism of water, of spirit and of fire, and to some, of blood also, βάπτισμα ὕδατος, καὶ πνεύματος, καὶ πυρὸς, τίσι δὲ καὶ αἵματος, which last is thought to be alluded to in Luke xii. 50:—and he proceeds thus, τούτῳ τε συμφώνως ἐν τῇ ἐπιστολῇ μαθητῆς Ἰωάννης τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα ἀνέγραψε τὰ τρία εἰς ἓν γενόμενα. This is not a citation of the clause: Origen merely gives the substance of it in the form best suited to his purpose. It is also to be observed that this very passage appears in the same note, in the Symbolæ Criticæ, with the other two. That Griesbach should have given it as a various reading is strange. Mr. Porson must have known the passage; and of course did not think it a case in point. It is quoted by Lardner, Works, Vol. I. p. 569. 4to. Bishop Burgess took it, I apprehend, from Griesbach. See also Dr. Middleton, p. 648.

With regard to Œcumenius: this is the original passage—καὶ τὰ τρία ταῦτα εἰς ἓνα τὸν Χριστὸν εἰσι· τοῦτο γὰρ σημαίνει διὰ τοῦ εἰπεῖν, οἱ τρεῖς εἰς τὸ ἓν εἰσι, τουτέστι, εἰς τὴν περὶ τοῦ Χριστοῦ μαρτυρίαν:—and this is the passage as cited by the learned prelate—καὶ ταῦτα τὰ τρία εἰς ἓνα Χριστὸν εἰσι, τουτέστι, τὴν περὶ τοῦ Χριστοῦ μαρτυρίαν. It appears therefore, from the *unmutilated* passage of Œcumenius, that he quotes the clause precisely as we find it in our copies. The τὰ τρία ταῦτα is an expression referring solely to *his own previous reasoning*. Perhaps the reader will agree with me in thinking the preceding to be rather a remarkable instance of omission on the part of the learned prelate.—To so little purpose, on the whole, has the Bishop adduced his three instances in proof of Mr. Porson's limited knowledge of the Greek Fathers.—It is well-known that Œcumenius, in a regular commentary on the Epistle of St. John, shews that he knew nothing of the *seventh* verse.

P. 53. l. 5. *after ἀνέγραψε read τὰ τρία.*

54. Note. I conclude from the Latin version of Zinus—*Et utrumque unum*—that the Greek of Euthymius agrees with the Greek of Gregory, Καὶ τὸ συναμφότερον ἓν. In this instance, three things are, I think, indisputable: 1. That Gregory quoted Ephes. i. 17. Ὁ Θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ

Χριστοῦ, ὁ πατήρ τῆς δόξης: 2. That his expression, Εἰ γὰρ καὶ τὸ συναμφοτέρον ἔν, is *not* a quotation of Scripture: and 3. That Euthymius merely quoted Gregory.—Let me here state, what had escaped me, that in Ephes. ii. 14.—where the Apostle is treating of the Jews and Gentiles, as forming one community under the Gospel dispensation—he writes, ὁ (Χριστὸς) ποιήσας τὰ ἀμφοτέρα ἔν. This subject, however, has no connection with that mentioned by Gregory and Euthymius.

P. 85. The learned prelate considers his arguments from internal evidence of so much importance, that I cannot entirely neglect them. In his Lordship's opinion, the heavenly witnesses, of the 7th verse, attest the *divine* nature of Jesus; and the earthly witnesses, of the 8th verse, his *human* nature. This explanation gives coherence and significance, as he believes, to the whole context, and shews that the passage is incomplete without the 7th verse. *Vind.* pp. 19, 111. The heavenly witnesses, therefore, attest a *different thing* from that attested by the earthly witnesses.—Again, learned men have contended that the expression τὸ ἔν, in the clause οἱ τρεῖς εἰς τὸ ἔν εἰσιν of the 8th verse, refers to a preceding ἔν; and is a strong indication of the 7th verse, with its clause οἱ τρεῖς ἔν εἰσι. This is an ingenious argument. By whom it was first urged, I know not. It is mentioned by Wolfius in his *Curæ Philologicæ*; and has been very ably discussed by the late Dr. Middleton, in his *Doctrine of the Greek Article*. The argument, however, as Dr. Middleton has justly observed, derives its weight solely from the supposition that 'the three earthly witnesses concur in testifying *the one thing* testified by the heavenly witnesses.' The curious part of the business is, that the learned prelate is as strenuous for the argument from the τὸ ἔν, as for his Theological exposition. Now, as no individual is competent to hold contradictory opinions, his Lordship will certainly be obliged to abandon *one* of these notions. For my own part, I think the argument from the τὸ ἔν by far the better of the two. To many persons, however, it will not be acceptable. 'It is manifest,' says Dr. Middleton, 'that I suppose ἔν εἶναι in ver. 7. to be expressive *only of consent, or unanimity, and not of the consubstantiality* of the Divine Persons; for otherwise, τὸ ἔν of ver. 8. could not

be imagined to have any reference to $\epsilon\upsilon$ in ver. 7. Now that $\epsilon\upsilon$ $\epsilon\iota\upsilon\alpha\iota$ would not bear any other sense, has been admitted by very zealous Trinitarians; of which number was Bp. Horsley.—In 1 Cor. iii. 8. $\epsilon\upsilon$ $\epsilon\iota\upsilon\alpha\iota$ is affirmed of him that planteth, and him that watereth; where nothing more than unity of purpose is conceivable. With St. John $\epsilon\upsilon$ $\epsilon\iota\upsilon\alpha\iota$ was a favourite phrase: in John xvii. 22. Christ prays to the Father that the disciples $\omega\sigma\iota\upsilon$ $\epsilon\upsilon$, καθὼς ἡμεῖς $\epsilon\upsilon$ $\epsilon\sigma\mu\epsilon\upsilon$. These passages, I think, decide the import of the expression in John x. 30, and wherever else it occurs in the N. T. That some of the Fathers used it in the other sense, does not affect my argument.—We are thus led to the Abbot Joachim's interpretation of 1 John v. 7. which so much disturbed the Lateran Council in 1215. To speak for myself, I do not, when reading the expression $\omicron\iota$ $\tau\rho\epsilon\iota\varsigma$ $\epsilon\iota\varsigma$ $\tau\omicron$ $\epsilon\upsilon$ $\epsilon\iota\sigma\iota$, seem to feel that any preceding $\epsilon\upsilon$ is referred to. Why should not $\tau\omicron$ $\epsilon\upsilon$ be thought equivalent to $\tau\omicron$ $\alpha\upsilon\tau\omicron$, as in Phil. ii. 2.—supposing, what I think is true, $\tau\omicron$ $\epsilon\upsilon$ $\phi\rho\omicron\nu\omicron\upsilon\eta\tau\epsilon\varsigma$ in that passage, to be the genuine reading?

There is a part of Dr. Middleton's note on 1 John v. 7, 8. which, connected as it is with an observation of Mr. Porson's, may perhaps warrant a slight notice in this place.—The Complutensian editors printed the 8th verse without the final clause, which they transferred to the 7th verse; being most probably guided in this proceeding by Thomas Aquinas and the later Latin copies. Mr. Travis objected that they would scarcely have done this without the sanction of Greek MSS. because the clause of the 8th verse, $\omicron\iota$ $\tau\rho\epsilon\iota\varsigma$ $\epsilon\iota\varsigma$ $\tau\omicron$ $\epsilon\upsilon$ $\epsilon\iota\sigma\iota$, would appear less in favour of the consubstantiality of the three Divine Persons than the common clause, $\omicron\iota$ $\tau\rho\epsilon\iota\varsigma$ $\epsilon\upsilon$ $\epsilon\iota\sigma\iota$. Upon this, Mr. Porson remarked—‘To me, I confess, the Complutensian $\epsilon\iota\varsigma$ $\tau\omicron$ $\epsilon\upsilon$ appears full as orthodox as the more common $\epsilon\upsilon$ alone; and may thus be paraphrased: $\omicron\iota$ $\tau\rho\epsilon\iota\varsigma$ $\tau\omicron$ $\epsilon\upsilon$ $\theta\epsilon\iota\omicron\nu$ $\acute{\alpha}\mu\alpha$ $\sigma\upsilon\upsilon\eta\tau\epsilon\lambda\omicron\upsilon\sigma\iota\upsilon$, *hi tres conjuncti unum efficiunt Deum*; in the same manner as $\epsilon\sigma\omicron\upsilon\tau\alpha\iota$ $\omicron\iota$ $\delta\upsilon\omicron$ $\epsilon\iota\varsigma$ $\sigma\acute{\alpha}\rho\kappa\alpha$ $\mu\acute{\iota}\alpha\upsilon$ is exactly synonymous with $\omicron\upsilon\kappa\epsilon\tau\acute{\iota}$ $\epsilon\iota\sigma\iota$ $\delta\upsilon\omicron$, $\acute{\alpha}\lambda\lambda\acute{\alpha}$ $\sigma\acute{\alpha}\rho\kappa\eta$ $\mu\acute{\iota}\alpha$. Matt. xix. 5, 6.’ *Letters*, p. 53. Mr. Porson's object here was manifestly to shew that the introduction of the preposition $\epsilon\iota\varsigma$ was not adverse to an application of the clause to the consubstantiality of the Divine Persons mentioned in the 7th verse. And, ‘that the pre-

position,' as Dr. Middleton observes, 'makes no alteration in the sense is well known: this usage is a common Hebraism.'—Dr. Middleton afterwards seems uncertain whether Mr. Porson meant thus to interpret the clause, supposing it to remain in the eighth verse. Nothing can be clearer to me than that he did *not*, in that case, so interpret it. He only meant to shew how the Complutensian editors might have satisfied themselves, concerning the clause, *when* introduced into the 7th verse.—Dr. Middleton then doubts whether the ellipsis is properly supplied by the word *θεῶν*, mainly because that word is only once (Acts xvii. 29.) applied to the Deity, in the New Testament. Now, 1. Mr. Porson probably did not consider it very important by what word the ellipsis was supplied: 2. He inserted a word which would most likely have satisfied the Complutensian editors, and that was his object: and 3. Whatever word would supply the ellipsis in the clause *οἱ τρεῖς ἓν εἰσι*, would suffice for *εἰς τὸ ἓν εἰσι*. In short, he shewed that the clause might be understood of unity of substance, or essence—by whatever individual word that unity might be designated.—There seems to be some difficulty in finding a neuter noun, in cases of this kind. Some of the Greek Fathers, if I rightly recollect, use the word *πρᾶγμα*. Dr. Middleton classes *τὸ ἓν* with *τὸ πρέπον*, *τὸ ἀγαθόν*, *τὸ ὄν*, &c.

P. 97. The fac-simile was taken from a copy presented to Bishop Burgess by Henry Light, Esq. author of 'Travels in Palestine, &c.'

P. 116. On second thoughts, I suppose Dr. Mill's opinion of the Greek Scholia to be what the Bishop has stated. Respecting the marginal notes in the *Latin* MSS. Dr. Mill writes more distinctly: 'Neque enim quæ ad oram Librorum Latinorum adscripta videmus hoc loco, additamenta sunt studiosorum—sed verba ipsa commatis 7mi, sive recte, sive, ut fit, vitiose descripta.'

P. 130. Note. Since the note was written, the Bishop of Bristol, Dr. Kaye, has been translated to the See of Lincoln.

P. 136, l. 6. The interpolation in 1 Pet. iii. 22. is not noticed by Laurentius Valla. On this circumstance Mr. Porson (p. 40.) thus writes. 'Either Valla's Greek MSS. might be

more bountiful than others, and contain this sentence—*καταπιὼν τὸν θάνατον, ἵνα τῆς ζωῆς τῆς αἰωνίου κληρονόμοι γινώμεθα*—or his Latin MSS. might be more sparing than others, and preserve the genuine ore, undebased by impure alloy. Which of the two suppositions be farther distant from the bounds of reason must be left a question till a certain critic shall have made his option in favour of one or the other.—It is observable that this interpolation is one of the Velesian readings—one proof among many others that they are versions from the Latin. The Marquis of Velez thus translates the passage—*καταπιὼν τὸν θάνατον, ἵνα τῆς αἰωνίου ζωῆς κληρονόμοι γινώμεθα*.—The same Lectionary is also free from another interpolation, which infests the Vulgate at the end of Jude 24. This is likewise a Velesian reading—*ἐν τῇ παρουσίᾳ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*. See ‘Letters to Mr. Archdeacon Travis, by the Translator of Michaelis.’ pp. 296. 304.

P. 267. Dr. Routh (*Reliquiæ Sacræ*, Vol. i. pp. 132, 133.) gives an account of a *Clavis Scripturæ*, supposed to be the work of Melito, a writer of the second century. The plan of the *Clavis* is similar to that of the *Formulæ* of Eucherius. Dr. Routh mentions the corrupt state of the *Formulæ*, and also points out instances of interpolation in the *Clavis*.—The account is long, but well worth the reader’s attention.

P. 319. l. 8. from bottom, *dele* the.

321. The Bishop gives a short account of the controversy from the time of Emlyn—with reference to some expressions of Mr. Porson; but I have omitted my observations upon it, from a feeling that the subject was entirely devoid of interest.



POSTSCRIPT.

AN accidental delay, in the publication of the preceding pages, having allowed me to read them, some time after the work was printed off—I am induced to add a few observations, which were suggested to me during the perusal.

Page 97. The fact, that the words *ἐν τῇ γῆ* (1 John v. 8.) are found in no genuine Greek MS. besides the Dublin copy, deserves farther consideration.—It has been held that the disputed text was lost, from the inadvertence of the scribes in mistaking the second *τρεις εἰσιν οἱ μαρτυροῦντες* for the first; and undoubtedly, a scribe may make a mistake of that kind. But, with a view to a particular instance, how are we to ascertain whether an omission from the *ὁμοιοτέλετον* (as it is called) has really occurred? Manifestly, by examining the readings of different MSS. at the place in question; for it is utterly incredible that, in copying the same passage, all the scribes should have erred in the same way. If then in any given passage

(1 John v. 7, 8. for example) the MSS. universally agree in one reading, we have the strongest evidence that there has not been an omission in that passage.—Moreover, if the disputed verse had been lost in consequence of the *ὁμοιοτέλετον*, the MSS. *must* have retained *ἐν τῇ γῆ*. The MSS. however do *not* read *ἐν τῇ γῆ*, and we therefore infer that there has not been an omission in consequence of the *ὁμοιοτέλετον*. Bishop Burgess indeed contends that, ‘after the loss of the seventh verse, the omission of *ἐν τῇ γῆ* would soon follow of course’—or, in other terms, that ‘when the words from *μαρτυροῦντες* in v. 7. to *μαρτυροῦντες* in v. 8. were once lost, the words *ἐν τῇ γῆ* would be omitted by the first transcriber, who perceived that they had no antithesis¹.’ According to this hypothesis, we are to suppose, first, that the words, *ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα, καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσι οἱ μαρτυροῦντες*, have been dropped from the MSS. by accident; then, that the words *ἐν τῇ γῆ* have been thrown out from design;—and lastly, that, in consequence of this strange combination of accident and design, the very modern and notoriously interpolated Dublin manuscript is the only

¹ See Bp. Burgess’s *Vindication*, pp. vii, 155. The learned prelate’s notion is, that *ἐν τῇ γῆ* would be thought spurious, without a preceding *ἐν τῷ οὐρανῷ*.

copy which retains the slightest vestige of the passage. Surely, it is astonishing that any person should imagine for a moment that all this can possibly have happened. The learned prelate frequently dwells upon the number of *Latin* MSS. which, although without the seventh verse, retain *in terrá*. In fact, we know that, in a variety of instances, the Latin scribes did not discard *in terrá*, on account of there being no antecedent *in cælo*. On the contrary, we find Latin MSS. without the seventh verse, in which the words *in terrá* bear evident marks of having been studiously preserved. (See pp. 37—41.) The state of the *Latin* MSS. therefore, with regard to *in terrá*, affords good evidence that the words ἐν τῆ γῆ were not designedly omitted by the *Greek* scribes. What, besides, must be the effect of such an hypothesis upon the minds of men? The principle it involves is, that when an antient scribe met with a clause of which he did not perceive the bearing, he omitted it without ceremony. The alleged consequence, in the case before us, is, that an entire clause was lost from every copy of Scripture worth attention. Now, what has occurred in one instance may have occurred in numberless others; and thus are excited many uneasy feelings as to the imperfect state in which the Sacred Records have been handed down

to us. Indeed, admitting the truth of such an hypothesis, what reliance can be placed on their integrity?—There is, however, some satisfaction in knowing that the hypothesis is not supported by a particle of evidence.

P. 114. Although the advocates of 1 John v. 7. profess to be perfectly satisfied with the evidence in its favour, they yet acknowledge the value of the Greek MSS. by their solicitude to shew that some of them have contained the verse. MSS. of this kind have been assigned, without sufficient warrant, to Laurentius Valla, the Complutensian editors, Robert Stephens, and other early critics. To this list of Greek MSS. Bishop Burgess has endeavoured to add *two*:—one, which he supposes Sabatier to have described—another (see the note, pp. 333, 334) which Dr. Tatham, the Rector of Lincoln Coll. in Oxford, believes that he once saw. Respecting this last MS. I will subjoin a few remarks.—From Dr. Tatham's mode of expression, I conclude that the sermon he mentions was delivered not long after the appearance of Mr. Porson's Letters, in 1790. The learned Rector states, in 1825, that the Sermon which related to the disputed text is lost. What he said in that Sermon, with regard to the MS. in question, he has forgotten; but he recollects that, *when*

the Sermon was preached, no such MS. could be found—although it had, some time before, been inspected by Dr. Parsons and himself, in the Library of Lincoln College.—Now Dr. Parsons, the late Bishop of Peterborough, was well acquainted with Dr. Marsh, the present Bishop of that Diocese; and in the habit of communicating with him on subjects of Biblical literature. Moreover, I am enabled to state, *on authority*, that ‘Dr. Parsons never mentioned to Dr. Marsh that he had seen, either in Lincoln College or in any other place, a Greek MS. containing 1 John v. 7.; and that, if he had ever seen such a MS. the fullest confidence is felt that he would have mentioned to Dr. Marsh so remarkable a circumstance.’ In fact, may not Dr. Tatham’s memory have deceived him, with regard to an event which he endeavoured to recollect after an interval of more than thirty years; and is not Dr. Parsons’ silence to Dr. Marsh a presumptive proof, at least, that Dr. Tatham’s memory *has* so deceived him?

So much for Greek MSS. which have been mentioned as having contained the disputed text. But we are also required to hesitate in rejecting the text, because antient Greek MSS. containing it may yet, perchance, be found. Now, 1. We make up our minds in other cases,

on the evidence of known MSS.; why, then, should we not do so in this case? There can be no end of inquiry, if we wait for all the evidence that may by possibility be discovered:—2. In the same manner, the Socinians may urge the plea of uncollated MSS. in behalf of the readings which they are so anxious to establish:—3. If the antient Greek MSS. of St. John's Epistle already known (150 for instance) have *not* the verse, what is the probability that an antient Greek MS. not yet examined will contain it?—I recommend these points to the consideration of those orthodox persons who depend upon MSS. which may, by some accident, be hereafter found to preserve their favourite reading.

Should it be asked, Where are we to look for MSS. which have not hitherto been examined with regard to 1 John v. 7.?—an answer, it seems, is easily given.

‘ The assertion, that the disputed clause is not to be found in a single Greek MS. written before the sixteenth century, must be received with considerable allowance. For the entire number of manuscripts of the New Testament which are *certainly* known to have been hitherto collated, either wholly or in part does not exceed four

hundred¹; and these bear but a small proportion to those which have not yet been collated in the several libraries of Europe. There are many MSS. in uncial or capital letters, in the different libraries of Italy, which have never been collated. Of the numbers in the Vatican library at Rome, only *thirty-four* have been collated; and the difficulty of access to the manuscripts there is so great, as to make it almost impossible for a critic to derive, at present, any advantage from them. It is strictly forbidden not only to copy, but even to collate them. Further, in the Grand-Ducal library at Florence alone, there are at least a thousand Greek manuscripts of the New Testament, two of which are of the Apocalypse; and of these, only *twenty-four* have been collated. And the Royal library at Paris has eighty manuscripts of the Greek Testament, either entire or in part, besides

¹ In a note here, Mr. Horne states, from Professor Beck, that the MSS. of the New Testament, *certainly* known to have been collated, amount to three hundred and ninety-four. He also states that the number collated for Griesbach's edition was three hundred and fifty-five; and that Dr. Marsh 'reckons the total number of those *described* by his author and himself at *four hundred and sixty-nine.*' Without entering into computations of this kind, I will observe that if, as I apprehend, Mr. Horne makes some distinction between MSS. *described* and MSS. either wholly or in part collated, he is in a mistake. Dr. Marsh states 469 to be the total of the manuscripts of the Greek Testament which had *at that time* been wholly or partially collated. (*Michaelis*, Vol. II. p. 834). But according to Mr. Horne, while only 400 Greek MSS. of the New Testament have been collated in all, there are, in a single library at Florence, 976 which remain uncollated: How many then shall we assign to the whole of Europe?

sixty-five catenæ or Commentaries (having the text of part at least of the New Testament), and fifty-seven Lectionaries, in all amounting to two hundred and two; of which only *forty-nine* have been collated. To which we may add that Blanchini, in the Appendixes to his *Evangeliarium Quadruplex*, has described many manuscripts which have hitherto been unnoticed in the editions of the Greek Testament.' (*Horne's Introduction to the Study of Scripture*, Vol. IV. p. 443. ed. 5.)

Dr. Marsh, in his notes to Michaelis (Vol. II. pp. 644, 649, 2d ed.) gave some account of uncollated MSS. of the New Testament; which account Dr. Hales, in his *Faith in the Holy Trinity* (Vol. II. pp. 136, 137. 2d ed.) abridged after his manner. From Dr. Marsh and Dr. Hales conjointly, Mr. Horne has compiled the preceding statement, on which I shall now offer a few remarks.

Whatever Dr. Marsh may have written concerning Greek MSS. of the New Testament which, at that time, remained uncollated, he took it for granted that his observations would not be applied to the case of 1 John v. 7.:—to which, however, Dr. Hales and Mr. Horne have since thought proper to apply them. He knew that several Greek MSS. which had not been *completely* collated had yet been justly num-

bered, by Griesbach and other critics, amongst the MSS. which did not contain that text. He was aware that many persons, who had scarcely bestowed a thought upon other texts, had used every effort to establish the genuineness of the one we are considering. He knew that, with that object, the libraries throughout Europe had been ransacked, for copies of the Catholic Epistles. In short, he was satisfied that if a good Greek MS. containing the verse had been in existence, it could not have escaped the researches of those who had been so anxiously intent upon discoveries of that kind. But to proceed to the particulars mentioned in the extract from Mr. Horne's *Introduction*:—let us first consider the case of the MSS. in the Vatican library.—‘Of the numbers in the Vatican, only *thirty-four* have been collated.’ This sentence, which Mr. Horne has copied from Dr. Hales, needs correction. Birch, in the Prolegomena to the first volume of his *Variae Lectiones*, had described thirty-six Vatican MSS. which he had collated for the Gospels; and, in the notes to Michaelis (Vol. II. pp. 820—824.), Dr. Marsh gave a very exact account of thirty-four of these Vatican MSS. in addition to two, which had been described by Michaelis himself. Dr. Marsh, however, frequently reminded his readers that, as Birch's *Variae Lectiones* to the Acts, Epistles and

Revelation had not at that time been published, he could not describe the MSS. which had been collated for them. Now, in the Prolegomena to these parts, since published, fourteen Vatican MSS. are enumerated as having been collated, besides those described in the preceding volume. We conclude, therefore, that, ‘of the numbers in the Vatican, *fifty* have been collated.’—Again, ‘the difficulty of access to the manuscripts there is so great, as to make it almost impossible for a critic to derive, at present, any advantage from them. It is strictly forbidden not only to copy, but even to collate them.’ This statement, taken from the notes to Michaelis (Vol. II. p. 644.), was undoubtedly true at the period to which it refers. But even at that period, there were some alleviating considerations, which Dr. Marsh failed not to record. After mentioning an unsuccessful application to the Pope, for permission to print the famous Codex Vaticanus, he observed—‘It is a fortunate circumstance, for the learned world, that Professor Birch had made such complete extracts from the Codex Vaticanus, before the intolerant principles of Cardinal Zelada¹ and Monsignor Reggio had produced the present order;’ and afterwards—

¹ With regard to *Cardinal Zelada*, be it remembered that he had, in his own library, a MS. of the Gospels, which he permitted Birch to collate. ‘In Bibliotheca Francisci Xaverii
S. R. E.

‘No obstacles were thrown in the way of the collation of MSS. in the Vatican, for Dr. Holmes’s edition of the Septuagint.’ From this account, we may perceive that, even when the Papal policy is more than usually rigorous, it does not entirely deny access to the MS. treasures of the Vatican. There have been seasons, however, during which the amplest means were enjoyed of producing the controverted text, had it existed in any of the Vatican MSS. Not to appeal to an authority which the friends of the text can deem objectionable, I will extract a statement, on this subject, from Mr. Nolan’s *Inquiry into the Integrity of the Greek Vulgate*.

‘In a collation of the Vatican MSS. made for Dr. Berriman, when engaged in the defence of 1 Tim. iii. 16. the following note is found, in the hand writing of Dr. Berriman. “In the year 1738 I obtained, from the very learned Mr. Thomas Wagstaffe, then at Rome, a more exact and particular account of the Greek MSS. of St. Paul’s Epistles, in the Vatican Library, and that of Cardinal Barberini, than had ever been before communicated to the world. Mr. Wagstaffe

S. R. E. Cardinalis de Zelada,’ says Birch, ‘asservatur Codex Quatuor Evangeliorum——cujus usum Eminentissimi Cardinalis indulgentia mihi permisit.’ (*Prol. ad var. lectt. ad Evang.* p. lviii. ed. 1801.)

had for some time free access to the Vatican, and the liberty of collating MSS. in the absence of the librarian; and in that time I was favoured with the accurate collation of four texts which I desired : Acts xx. 23. Rom. ix. 5. 1 Tim. iii. 16. and 1 John v. 7.” (*Inquiry*, note in pp. 283, 284.)

In this instance, undoubtedly, there was wanting neither zeal nor opportunity for the discovery of the controverted text, had it been lurking within the walls of the Vatican. With regard to more recent times, Biblical critics have had sufficient proof of the extent and accuracy of Birch's examination of the MSS. of the Vatican. There was not, I believe, in that library, a single Greek MS. of the Catholic Epistles which he failed to consult. The copies, which he did not collate throughout, he constantly inspected at particular texts; of which 1 John v. 7. was always one:—and in a letter quoted by Michaelis, Birch declared that ‘among all the Greek MSS. which he had seen, that passage was contained in none¹.’ Of late years, that magnificent library has been, I will venture to say, as accessible, to persons properly recommended, as the libraries in England. With respect to the sentiments adopted at the Vatican, touching the controverted text—I can state

¹ Marsh's Michaelis, Vol. iv. pp. 417, 418. note.

that, should any visitor there avow something like an expectation of finding a Greek MS. which contains it, the present very learned librarian will be tempted to smile at his credulity.—The reason assigned for the occasional reluctance of the Roman Court to allow the publication of readings from the Greek MSS. is—that the readings frequently differ from those of the Latin Vulgate. But a Greek MS. with the text 1 John v. 7. would *agree* with the Vulgate. Surely then the Pope himself would be anxious that the existence of such a MS. should be known.—In short, every view of the subject attests the vanity of supposing that there are Greek MSS. in the Vatican, containing the disputed verse.

Let us now advert to the case of the Parisian MSS.—‘The Royal library at Paris,’ we are informed, ‘has eighty MSS. of the Greek Testament, either entire or in part, besides sixty-five catenæ or commentaries (having the text of part at least of the New Testament) and fifty-seven lectionaries, in all amounting to two hundred and two; of which only forty-nine have been collated.’—All this may be very true, and yet there may not be, in the Royal library at Paris, a single Greek MS. of St. John’s Epistle which has not been examined at the

passage 1 John v. 7, 8. This, indeed, is the point which claims attention. Now, the preceding account of the Parisian MSS. is drawn up from the notes to Michaelis already referred to; and the authority for the statement, which is there given, is the *Catalogus Codicum MStorum Bibliothecæ Regiæ, Parisiis, 1739—1744*, 4 tom. fol. of which the second volume contains the Greek MSS. In the year 1791, Mr. Travis went to Paris for the express purpose of searching for the controverted text, amongst the MSS. of the Royal library. Mr. Porson's terrible exposure of his pretensions to critical knowledge had just appeared; and thus, Mr. Travis had the most urgent motives to exert himself in vindication of his literary character. He was well aware that, in his situation, *one* Greek MS. containing the verse would afford him no small triumph. Moreover, he had the Catalogue already named to guide him in his researches. What then was the result of his investigation? I will state it in his own language. 'There are 26 Greek MSS. in the Royal library at Paris, which contain a part at least of the first Epistle of St. John: 23 of which set forth the 5th chapter, but do not exhibit the 7th verse¹.' Who, after this confession, will look

¹ Letters to Gibbon, 3d ed. note p. 397. Mr. Travis thus proceeds: 'Out of three of the 26 (viz. No. 1060, 103, and 105)

for the controverted text, amongst the Greek MSS. of the Royal library at Paris?

I now go on to what is said of Blanchini, viz. that, 'in the Appendixes to his *Evangelium Quadruplex*, he has described many manuscripts which have hitherto been unnoticed in the editions of the Greek Testament.' The case is this:—Whenever Blanchini described a Greek MS. which contained the Epistle of St. John, he informed his readers that it did *not* present the controverted text. Hence, the MSS. thus mentioned by Blanchini are comprised in Griesbach's enumeration of copies which do not contain that text. More than this it is needless to state, on the subject of Blanchini's MSS.

We must, in the last place, proceed to consider the most astounding intelligence of all:—

105) the leaf, or a part of it, is *torn*, which contained *that part of St. John's Epistle*. In No. 1060 this appears to be the *only page* of the whole book, which has suffered laceration! It seems certain that this violence was not inflicted upon them because they did *not* contain the 7th verse! This is one of Mr. Travis's acute remarks, and was meant to produce effect. I shall content myself with opposing to it the following curious circumstance. 'The famous manuscript-thief Aymon was in possession of a leaf, which he had torn out of a MS. containing the first Epistle of St. John, which he shewed to Mr. Uffenbach, and *which omitted* 1 John v. 7. *Uffenbach's Travels*, Vol. III. p. 477. *Marsh's Michaelis*, Vol. IV. p. 417. note. Was Aymon ever at Paris?

‘ In the Grand-ducal library at Florence alone, there are at least a thousand Greek MSS. of the New Testament, two of which are of the Apocalypse ; and of these only *twenty-four* have been collated¹.’ Dr. Hales was the first person, I believe, who put forth this account ; and, in doing so, he referred to one of the notes to Michaelis. Mr. Horne, with the note before him, copied the account as it was given by Dr. Hales. A thousand Greek MSS. of the New Testament in one library at Florence ! I am surprised that Mr. Horne should not have perceived that such a statement was altogether incredible. If it be alleged, on the part of Mr. Horne, that in publishing that statement Dr. Hales and himself have merely done what had been previously done by Dr. Marsh—I take the liberty to shew three things:—1. That Dr. Marsh has published no such statement ; 2. That he manifestly did not

¹ What is here called the Grand-ducal Library is sometimes called the Medicean, and sometimes the Laurentian Library ; and is, by foreign critics, usually denominated *Bibliotheca Mediceo-Laurentiana*. The number (24) of MSS. in this library, said to have been collated, is inaccurate in two ways. Bishop Marsh indeed, in another part of the volume (p. 834) estimated the collated *Codices Florentini* at 24. But then, on the one hand, he included the MSS. in other libraries at Florence ; and, on the other hand, he did *not* include the MSS. of the Acts, Epistles and Revelation, used by Birch, whose account of them had not been published when the account was drawn up. It is a matter of little consequence ; but the number appears to be *twenty-seven*.

intend to publish such a statement ; 3. That by publishing such a statement he would have contradicted the authority to which he himself referred.—In proof of the first point, it will be sufficient to compare the assertion of Dr. Marsh with that of Mr. Horne. Dr. Marsh—‘The Florence library alone has at least a thousand Greek MSS. two of which are of the Revelation of St. John :’ Mr. Horne—‘In the Grand-ducal library at Florence alone, there are at least a thousand Greek MSS. *of the New Testament*, two of which are of the Apocalypse.’ Now, the affirmation, that the library in question contains ‘a thousand Greek MSS.’ is very different from the affirmation, that it contains ‘a thousand Greek MSS. *of the New Testament* ;’ so different, that the former may be true and the latter untrue. And therefore Mr. Horne’s account of this matter is not warranted by that of Dr. Marsh. In the second place, Dr. Marsh manifestly did not *intend* to intimate that the thousand Greek MSS. were exclusively MSS. of the Greek Testament. He opens his note in the following manner:—‘A list of manuscripts of the Greek Testament, hitherto uncollated, *might be selected* from the following publications ; and perhaps from several others, with which I am unacquainted.’ The publications enumerated are, the *Bibliothecæ Vaticanæ Codicum MStorum*

Catalogus, Bibliothecæ Mediceo-Laurentianæ Catalogus, &c. &c.: the titles of the works (thirty-one in number) occupying three pages. These are Catalogues of MSS. in various languages, and of authors sacred and profane. When therefore the learned writer—after having pointed out the Catalogues from which uncolated MSS. of the Greek Testament *might be selected*—proceeded to speak of the MSS. in the Medicean library in particular, it is manifest that he did not *intend* to mention them as, one and all, MSS. of the Greek Testament. But, in the last place, had Dr. Marsh so mentioned them, he would have contradicted the authority adduced by himself. He thus writes:—‘The Florence library alone has at least a thousand Greek MSS. two of which are of the Revelation of St. John; *as Adler relates in his Biblisch-critische Reise*, p. 60.’ Now, on referring to this work, it appears that Adler describes the thousand Greek MSS. to be Greek MSS. of all kinds, some of the more remarkable of which he specifies: viz. Chrysostome’s Commentary on Genesis, Plutarch’s Lives, some Orations of Gregory, the Stromata of Clemens Alexandrinus, Josephus, Æschylus, Sophocles, and Apollonius. Moreover, Adler closes his account of the Florentine Greek MSS. with the following remark: ‘Amongst the *Biblical* MSS. there are

two of the Apocalypse, of which it is well known that there are few Greek copies in existence.' How many MSS. he included under the term *Biblical MSS.* is uncertain, as he has mentioned only two; and those, solely in consequence of their rarity. The conclusion to which we are led is this—By means of an interpolation, effected by Dr. Hales and adopted by Mr. Horne, nine years' currency has been given to a statement which, while it pretends to the authority of Dr. Marsh, that learned critic would indignantly disclaim.

Adler and Birch, it is well known, were sent, by the king of Denmark, into Italy, for the purpose of collating MSS. of the New Testament;—Adler undertaking to examine the Oriental, and Birch the Greek MSS. To facilitate their researches, these critics of course availed themselves of the Catalogues of the MSS. contained in the several libraries which they visited. Now, in no instance, perhaps, have the entire MS. stores of any library been so completely described, as in that of the Medicean library at Florence. It may be useful to many persons to state that a Catalogue of the Oriental MSS. in the Medicean library, by Biscioni, was published (1752—1756) in two folio volumes;—a Catalogue of the Greek MSS. in that col-

lection, by Bandini, (1764—1770) in three folio volumes;—of the Latin MSS. by the same, (1774—1777) in four folio volumes;—and of the Italian MSS. by the same, (1778) in one folio volume:—the whole forming, I believe, the most perfect work of the kind in existence. Adler, in his *Biblich-critische Reise* already cited, speaks, in terms of the highest admiration, of Bandini's labours; and the advantages which Birch derived from them may be understood from the following sentences, extracted from the prolegomena to the first volume of his *Variaæ Lectiones*. 'Codicum Græcorum locupletem indicem promulgavit Illustrissimus Angelus Maria Bandinius, Bibliothecæ Præfectus; qui et ipse nobis dum Florentiis fuimus Codicum N. T. usum officiocissime subministravit. In his describendis non erimus copiosi; plura quæsituros ad ipsum Bandini Catalogum, quo fusius tractantur, ablegamus.'—The Greek MSS. of the New Testament therefore, which the Medicean library contained and Bandini's Catalogue pointed out, Birch examined; and we know the result of his inquiries after the controverted text. In fact, Bandini himself declares, in his Catalogue, that there is not in the library a single Greek MS. in which that text appears. Let it also be observed that this is not a declaration which is likely to be known only to those who are

so fortunate as to possess Bandini's work ; for, in Griesbach's Diatribe on 1 John v. 7, 8. we find these words—' Bandinio teste, in omnibus Florentinis versus 7 desideratur.'—So much for the thousand Florentine MSS. of the Greek Testament, which have been appealed to, in behalf of this famous passage.

I have dwelt at some length upon the fallacy involved in this account of the Florentine MSS. for the following reasons. In a work like that of Mr. Horne, designed for the use of Students in Divinity, it is of primary importance that the statements it contains should be founded on fact. A mistake, indeed, nearly harmless would have been passed over without notice ; but the consequences of the error under review are sufficiently pernicious to require that it should be distinctly pointed out. Moreover, this error has pervaded five editions of the work in which it appears¹ ; and has therefore, in all probability, had its effect upon many minds. From the zealous and long-continued researches after Greek MSS. which have been undertaken, and from the diligence with which they have been examined, a student naturally

¹ Although not in the first edition, it was in a Supplement published for the purchasers of that edition ; and, I believe, in all the subsequent editions :—certainly in the *fifth*.

infers that the principal materials for settling the readings of the New Testament have been collected:—he concludes that the information yet to be obtained can be but as the gleaning of the field after the harvest has been gathered in. How great then must be his dismay on finding that Scripture criticism has, so far, made but little progress—that the MSS. hitherto consulted ‘bear but a small proportion to those which have not yet been collated’—in short, that in a single library, which has been for ages the resort of the learned, there are more than twice as many uncollated MSS. as all the MSS. at present collated, put together. Nothing, as it appears to me, can have a more direct tendency than this, to throw the mind of a young man into a state of hopeless perplexity.—By what strange means do many orthodox persons attempt to establish the controverted text!

P. 119. It is seldom that error is entirely without an abettor. Griesbach, in his *Diatribē* on 1 John v. 7, 8. p. [10], gave the passage from Maximus as it ought to be given; and as it had, I believe, always been previously given—*οἱ τρεῖς τὸ ἐν εἰσι.* But Dr. Hales, misled I suppose by Mr. Travis, observes—‘Here Griesbach misprints the concluding clause;

which, in the Benedictine edition, is—*οἱ τρεῖς ἐν εἰσι.* (*Faith in the Trinity*, Vol. II. p. 188.)

P. 151. In confirmation of the opinion that the effect of Dr. Mill's dissertation would be adverse to the disputed text, I will here present a remark by Dr. Wall—a learned and orthodox contemporary of Dr. Mill—on the subject. 'Mill has so defended the verse that he, who thought it genuine before, will now conclude it to have been interpolated by some Latin scribe first.' (*Critical Notes on the New Testament*. 1730.)

P. 170. That Dr. Bentley viewed the testimony of the Latin Church with a much less favourable eye than Bishop Burgess supposes, is manifest from the letter to the Archbishop of Canterbury, printed in this volume. See page 221. Dr. Bentley's words are:—'So that I dare say take all the Greek Testaments surviving (that are not *occidental with Latin*, too like our Beza's, at Cambridge) and that are 1000 years old, and they'l so agree together that of the 30,000 present Var. Lectt. there are not there found 200.' He then comments upon the uncertainty of the Latin Versions, till 'castigated and corrected' by Jerome. His notion was that the oldest Greek copies and the oldest

Latin copies of Jerome's recension, 'when an able hand discerned the rasures and the old lections laying under them,' would be found to agree exactly.

P. 243. Let me here acknowledge an inaccuracy. I have stated it as the opinion of Bengelius that 'if Jerome and Augustine knew the verse, its authority is not increased; and that if they knew it not, its authority is not diminished.' Instead of 'is not *diminished*,' I ought to have written 'is not *destroyed*' (*tolitur*). The preceding word 'increased' naturally required the word 'diminished' to correspond to it; and I did not, at the moment, look at the Latin. Although the authority of the verse may not be totally destroyed, it is unquestionably very much weakened, by the circumstance alluded to. And this must have been felt by Bengelius.

P. 257. The use which is here made of Bishop Marsh's words demands some attention. Bishop Burgess seems to argue thus:—'At the end of the fourth century,' as Bishop Marsh himself states, '*Augustine composed a gloss upon the eighth verse*;' Bishop Marsh thus admits that Augustine *invented* the gloss: but if Augustine *invented* the gloss, it could not have

existed in the time of Cyprian²⁶; the conclusion therefore, from Bishop Marsh's own statement, is, that what Cyprian says is not a gloss upon the eighth verse, but a real quotation of the seventh.—Now this argument, at the very first view of it, presents a glaring fallacy. To *compose* may signify (and, as the word is employed by Bishop Marsh, most probably does signify) to put together—to reduce to order—things before known; and thus, to *compose* and to *invent* are by no means equivalent terms. Augustine, therefore, may have *composed* the gloss in question, and yet may not have *invented* it. So much for Bishop Burgess's argument, considered merely as a piece of Logic. Even, then, if Bishop Marsh had afforded no additional intimations of the sense in which he understood Augustine to have *composed* the gloss, there was no warrant to infer that he allowed it to have been *invented* by Augustine. But Bishop Marsh did not leave his meaning in uncertainty. He expressly affirmed that Cyprian *had* applied the eighth verse, by a mystical interpretation, to the Trinity;—he shewed that Cyprian *might* have so interpreted the verse, inasmuch as Augustine has employed a similar mode of interpretation;—and then, in confirmation of his decision, he appealed to a passage of Facundus, in which it is clearly stated that Cyprian had

applied the eighth verse to the Trinity. Beyond all doubt, therefore, Bishop Marsh did not intend to say that Augustine was *the inventor* of this mode of interpretation. It must indeed be allowed—and the fact is curious—that Bishop Burgess has, in the course of his observations, adduced the passages just referred to, concerning Cyprian and Facundus; but at the same time the learned prelate's mode of discussion is calculated to leave a very erroneous impression as to Bishop Marsh's sentiments respecting the origin of the mystical interpretation of the eighth verse.—Augustine, as remarked by Bp. Marsh, *composed a gloss*, assigning to the eighth verse a certain mystical meaning; but surely we cannot thence conclude that no similar interpretation had ever been previously thought of. For any thing that appears to the contrary, Augustine, when composing his gloss, may have had Cyprian's application of the eighth verse in view. This indeed is rendered by no means improbable, by the consideration, that Facundus adopts a mystical interpretation of the eighth verse, which is precisely that of Augustine; and yet he appeals to Cyprian as his authority for the interpretation.

May I be permitted to mention the result of my own inquiries in relation to the passage

of Cyprian which has been so frequently referred to, in the controversies on 1 John v. 7.? —I am convinced, by various reasons drawn from his writings, that Cyprian knew nothing of the seventh verse. One reason I will state. ‘Quod Christus sit Sermo Dei’ is thus proved.

‘In Psalmo 44. Eructavit cor meum Sermonem bonum; dico ego opera mea regi. Item in Psalmo 32. Sermone Dei cœli firmati sunt, et spiritu oris ejus omnis virtus eorum. Item apud Esaiam, Verbum consummans et brevians in justitia; quoniam Sermonem breviatum faciet Deus in toto orbe terræ. Item in Psalmo 106. Misit Sermonem suum et curavit illos. Item in Evangelio cata Joannem; In principio erat Sermo, et Sermo erat apud Deum, et Deus erat Sermo. Hic erat in principio apud Deum: omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est. In illo vita erat, et vita erat lux hominum; et lux lucet in tenebris, et tenebræ illam non comprehenderunt. Item in Apocalypsi; Et vidi cœlum apertum, et ecce equus albus; et qui sedebat super eum vocabatur fidelis et verus, æquum justumque judicans, et præliabatur; eratque coopertus veste conspersa sanguine, et dicitur nomen ejus Sermo Dei¹.’

¹ Adv. Judæos, c. 3. p. 32. ed. Oxon. 1682. The reader will recollect that, by the oldest Latin Fathers, the Λόγος was styled *Sermo*. Afterwards, this term was relinquished for *Verbum*, which is the settled reading of the Latin Vulgate. Erasmus, in his version, endeavoured to re-establish *Sermo*, and

Now it certainly must be allowed that the text—‘Tres sunt qui testimonium dant in cœlo, Pater, Sermo, et Spiritus Sanctus; et hi tres unum sunt’—would have appeared to eminent advantage amongst the foregoing proofs. To use an expression of Mr. Porson’s, adopted by Bishop Burgess as the motto to one of his works—‘The second person of the Trinity is here more distinctly called the Logos, than even in the beginning of the Gospel.’—In short, if this text had then been in existence, can any one possibly believe that Cyprian would have failed to produce it?—Again, two things are certain:—1. that, in the African Church, the doctrine of a *Trinity in Unity* was zealously maintained, both before, and after, the age of Cyprian;—2. that the words *Et hi tres unum sunt* were found in St. John’s Epistle (v. 8.). To persons whose minds were intent upon the doctrine just mentioned, this must have appeared a very striking expression; and accustomed as they were in those times to affix sublime and mystical meanings to the words of Scripture, it is in the highest degree probable that the expression would be applied to the Trinity¹. While *Daniel and the three children*

and fiercely was he attacked for the attempt. In this rendering he was followed by Beza.

¹ Dr. Middleton, in his *Doctrine of the Greek Article*, seems to

choosing for their hours of prayer, the third, sixth, and ninth, was to Cyprian a sign of the Trinity, he would easily find in the words *Et hi tres unum sunt* a proof of the same mystery. This clause, then, I suppose Cyprian to have applied to the Trinity.—‘*Et iterum, de Patre, et Filio, et Spiritu Sancto, scriptum est: Et hi tres unum sunt.*’—After the clause had been thus applied, it would soon be imagined that the three things mentioned in the former part of the verse (the spirit, the water and the blood) were in some way symbolical of the Persons of the Trinity. An exposition of this kind would be speedily effected, and could not fail to please the orthodox of those times. By Augustine such a mystical interpretation was subsequently stated in form, and confirmed by argument. Eucherius also mentions a similar interpretation as well received. The evidence of Fulgentius and Cassiodorus has been shewn, in the present

to have been well aware of the use which the Fathers were likely to make of the clause *Et hi tres unum sunt*. He thus writes: ‘When we remark in reading the Fathers, that in order to illustrate the Trinity in Unity they have collected all imaginable instances, in which three things in any manner coalesce in one, it becomes matter of surprise, leaving the mystical interpretation (of the spirit, the water and the blood) out of the question, that a Triad, the unity of which in some sense or other was asserted in Scripture, should not have been more frequently insisted on.’ p. 652. See also Griesbach’s Diatribe on 1 John v. 7, 8. p. (15.).

work, to be not inconsistent with this account, and that of Facundus affords an invincible proof of its correctness. That this kind of mystical gloss upon the eighth verse should first have been noted upon the margins of Latin MSS.—then have been taken into the text—and have eventually become the usual reading of the Vulgate is easy to conceive, and rendered highly probable by the appearances presented by the Latin copies yet remaining. Finally, on the one hand, the fact, that the eighth verse was, in the Latin Church, mystically interpreted of the Trinity, is indisputable. But if the 7th verse had been known, to what purpose was this mystical interpretation? On that supposition no rational explanation of its invention can be given. On that supposition, indeed, the whole of Ecclesiastical Antiquity, so far as this point is concerned, becomes utterly inexplicable; and as a witness in general, to the early state of the Church, loses credit. On the other hand, the mystical application of the eighth verse to the Trinity clearly attests, if it may be allowed to do so, that it was itself the origin of the seventh. Ecclesiastical Antiquity becomes, in consequence, plain and intelligible in that respect; and antient Manuscripts, antient Versions and antient Fathers then stand forth as the three unexceptionable witnesses who agree in

maintaining the integrity of those sacred records from which we derive the Christian Faith.

P. 284. Let me request a few moments' attention to the purport of the ninth verse. Whoever will carefully read the passage 1 John v. 5—9. can scarcely fail to be convinced, 1. that the accordant testimony—of the Spirit, the water, and the blood, mentioned in the sixth and eighth verses—is the witness which, according to the ninth verse, God the Father has given of his Son; and 2. that, since the testimony of men is received, this, being the witness of God, ought *à fortiori* to be received.—On this subject, Bishop Burgess thus expresses himself:—‘The witness of God in the ninth verse is that of *the Father.*’ Surely, then, the testimonies mentioned in the seventh verse are altogether foreign to the Apostle’s train of thought. Far otherwise, if the learned prelate may be believed. He maintains that the seventh verse is absolutely required by the context. When, indeed, he endeavours to point out *in what way* it is required, his Lordship clearly manifests no small degree of embarrassment. In the first edition of his Vindication (p. 27) he wrote—‘The witness therefore, in the ninth verse, is that of the Father; *and its reference is to the Father in the seventh verse.*’ Now this alleged

reference to the Father *in the seventh verse* is asserted without the slightest reason for it; but even if it be allowed to be just, there remains a considerable portion of the seventh verse which, so far as the ninth verse is concerned, appears entirely useless. It is probable that the Bishop felt that his exposition was not all that could be wished; and so, in the second edition (p. 116), he presented it in a more complete form.—‘The witness therefore of God, in the ninth verse, is that of the Father, (and its reference is to the Father in the seventh verse); *not, however, of the Father alone, but of the Father with the Son and the Holy Spirit.* For St. John’s reasoning is this: If the three-fold testimony of man be availing, how much more the three-fold testimony of God?—Now, with regard to this interpretation, it may be sufficient to ask—As the witness mentioned in the ninth verse is declared by St. John, and acknowledged by the Bishop, to be the witness of *the Father*, with what propriety can it also be considered the witness of the Son and the Holy Spirit? The truth is—and let every intelligent reader judge whether it is not the truth—that a construction more arbitrary, unnatural, and forced than this has hardly ever been given to a passage of Scripture. Such is the kind of internal evidence which is by some persons deemed sufficient to establish

the genuineness of the controverted text—in opposition to the united testimony of Manuscripts, Versions and Fathers.

After endeavouring to class the Animadversions on Mr. Porson under distinct heads, I certainly engaged in the defence of that eminent scholar with a feeling that he had been treated with great injustice. I was, moreover, convinced that the principles of criticism by which his positions had been assailed were neither well founded, nor free from evil consequences. Under these circumstances, it may possibly have now and then happened that, in the progress of an argument, a phrase has been employed, somewhat more pointed than the occasion required. For words which have any other tendency than to maintain the truth, I have no predilection. If therefore, in the course of this Vindication of Mr. Porson, there be found an expression which a good-natured reader would wish to be removed, I entreat that it may instantly be considered as blotted from the page.



And now, in the ordinary course of things, my undertaking would be concluded; but there is one circumstance which induces me to request the reader's attention a little longer.—When, some months ago, the present volume was announced to be in preparation, the intelligence, that a Vindication of the literary character of Mr. Porson would shortly appear, was not received with indifference; but that the mere notice of the work should be the occasion of a Pamphlet, could scarcely have been expected. Such however is the fact. Mr. Huyshe, a Devonshire Clergyman, was, as he informs us, 'irresistibly excited' by it to draw up 'An Examination of the first six pages of Professor Porson's fourth letter to Archdeacon Travis—*Of the MSS. used by R. Stephens.*' This production, which is just published, has been sent to Crito Cantabrigiensis; to whose consideration the author appears especially to recommend it. Now, 'the MSS. used by R. Stephens' have not been discussed in the preceding pages; and as the sentiments of Bishop Burgess with regard to them are, I believe, in accordance with those of Mr. Porson, I might with great propriety leave the 'Examination' without remark. Mr. Huyshe, indeed, seems to think that I shall not venture

to controvert his opinions; and I am certainly by no means forward to controvert any one's opinions, even when I think them erroneous. Mr. Huyshe also feels 'confident of being allowed to doze out whatever may remain of the evening of life, without interruption from any other quarter.' So I trust it will be. For my own part, I should be sorry that his repose should be disturbed. Let me, however, take this opportunity to state, for the sake of truth and not from the love of dispute, some reasons for thinking his main position altogether untenable. The 'Examination,' I understand, has been transmitted, with a printed circular letter, to each of the English Bishops; and is, on that account, entitled to a few observations, from the pen of Crito Cantabrigiensis.

In 1546, 1549 and 1550, appeared the first, second and third of Robert Stephens's editions of the Greek Testament. Of those editions, the first and second were very small but beautifully printed books, without any critical apparatus; and the third a splendid folio, with various readings, derived from sixteen MSS. designated by the Greek numerals α , β , γ , δ , ϵ , &c. with the understanding that the first, α , in fact represented the Complutensian edition. The three editions, with a few variations, gave the same

text throughout. In particular, they agreed in presenting the disputed verse; there being however, in the margin of the third edition, a small semicircular mark, which indicated that the MSS. designated δ , ϵ , ζ , θ , ι , $\iota\alpha$, $\iota\gamma$, did not contain the words $\acute{\epsilon}\nu\ \tau\hat{\omega}\ \acute{\omicron}\acute{\upsilon}\rho\alpha\nu\hat{\omega}$. These things are, I believe, universally admitted. Moreover, Mr. Huyshe maintains, with Mr. Porson and other critics, that the semicircle, which indicated the absence of $\acute{\epsilon}\nu\ \tau\hat{\omega}\ \acute{\omicron}\acute{\upsilon}\rho\alpha\nu\hat{\omega}$ from the seven MSS. already mentioned, ought to have indicated the absence of the whole controverted passage, from $\acute{\epsilon}\nu\ \tau\hat{\omega}\ \acute{\omicron}\acute{\upsilon}\rho\alpha\nu\hat{\omega}$ to $\acute{\epsilon}\nu\ \tau\hat{\eta}\ \gamma\hat{\eta}$. There were several considerations which led Mr. Porson thence to infer that none of the fifteen MSS. which furnished the marginal readings, contained the controverted text; and that Mr. Huyshe has arrived at the same conclusion, will be seen from the following declarations:—‘The notion that the Epistle of St. John was contained in any other of the fifteen marked MSS. than those which are quoted in the margin, I consider as the most *empty vision* of the most addled *brain*¹.’ (p. 9.)—‘When, therefore, Mr. Porson proves that the lunula ought to be

¹ Mr. Huyshe here alludes to Mr. Porson’s description of the sixteen MSS. of Robert Stephens, which, as Mr. Travis supposed, contained the heavenly witnesses:—*Phantoms bodiless and vain, Empty visions of the brain.* (*Letters*, p. 54.)

placed after *εν τη γη*, what is it that he shows, but that the fifteen marked MSS. were all either without the Epistle, or without the passage?' (p. 10.) And thus, Mr. Huyshe has a decided aversion to Mr. Travis's notion that those fifteen MSS. of Robert Stephens contained the seventh verse:—'If Mr. Porson,' he observes, 'had not taught me to "acquiesce in the milder accusation of shameful and enormous ignorance," I should have declared that the man who could possibly cite any of those sixteen [probably, fifteen] copies [as containing 1 John v. 7.] must have been bribed to betray the cause [of the verse], and ruin the authority of Stephanus's edition.' (p. 1.)

The conclusions at which Mr. Porson and Mr. Huyshe next arrive are directly opposed to each other. Mr. Porson infers that, as the MSS. cited by Robert Stephens did not contain the verse, he must have inserted it without MS. authority:—Mr. Huyshe infers that, as Robert Stephens professed to have the warrant of MSS. for the contents of his New Testament, he must have had some other MS. authority for inserting the verse. Mr. Huyshe, indeed, has discovered, as he conceives, that Robert Stephens had *two sets* of MSS.: from one of which the text of the three editions was formed, while the *various*

readings in the margin of the *third* edition were taken from the other. To avoid the chance of misrepresentation, I always like to present a writer's sentiments in his own words; and therefore I shall now endeavour to do so. The misfortune, however, is, that Mr. Huyshe has assumed an hypothesis without distinctly describing it; and thus, the reader is left in a disagreeable state of uncertainty with regard to the author's meaning. I nowhere find Mr. Huyshe's sentiments more clearly unfolded than in the following passages.

‘Robert tells us in the preface to the folio, that there were three collations of the sixteen MSS. with which he began his critical career; and to whatever text they were referred, it was different from that with which the fifteen of the margin were collated; for that was the new text of that edition’. (p. 7.)—‘As for the folio and its margin, I only ask you to leave me the first words of the preface, and those readings which demonstrate the truth of what appears there, viz. that he had *another set*, out of which he formed his first edition (cum vetustissimis sedecim scriptis exemplaribus) *besides* that of the fifteen which he marks with the Greek numerals, and you may (as far as this question is concerned) sacrifice the rest to the vanity of modern editors’. (pp. 8, 9.)—‘The Right Reverend Lecturer (Bishop Marsh) had just before asserted that “The text of this folio edition, printed in 1550, was once supposed to

have been formed entirely on the authority of Greek manuscripts, which Robert Stephens, in the preface to it, professes to have collated for that purpose, a second and even a third time." His Lordship does not inform us who these persons are, that have supposed it to be "formed entirely on the authority of" *that* set of MSS. I am aware of plenty of wretched dupes who have asserted that it was "formed entirely on the authority of the other set—the fifteen, that was collated once for all with the text of this folio: but I never before heard of any one imagining it to have been formed solely from the first set, which was collated three times, first for the purpose of the first edition, and "a second and even a third time," evidently, for the second and the third edition. I have no conception of any creature so intensely stupid as to suppose this, when he might see the various readings of the second set of the fifteen, in the margin'. (p. 35.)—Mr. Porson's notion 'answered with Travis, and it has served admirably in this our day; being good enough for a set of creatures, that can embrace the theory of Stephanus, having no other MSS. than those marked by the numerals'. (p. 49.)

The scheme of having two sets of MSS., each consisting of fifteen or sixteen copies—one set by which to adjust the text, and the other from which to select the various readings—is, I suspect, perfectly unique. It certainly will not be believed, without pretty strong evidence,

that Robert Stephens ever thought of such a scheme. None of the critics from the time of Mill—to say nothing of preceding critics—have dropped the slightest hint that such a notion had ever occurred to them. According to Mr. Huyshe, if I rightly understand him, the discovery in most instances failed to be made, from ‘intense stupidity’; and in a few cases was concealed, from an intention to deceive. Intimations of this kind ought, at least, to be seconded by arguments of some weight. Besides, Mr. Huyshe’s hypothesis, of two sets of MSS., is the great principle which pervades his reasonings, from the first page of his Examination to the last. He was therefore under another obligation to shew that the hypothesis was well founded. In confirmation of his sentiments on that subject, he has unquestionably referred to the proper authority; viz. the preface to the third edition of Robert Stephens’s Greek Testament. I shall give his statement as I find it.

‘The preface says—“*Superioribus diebus—N. T.—cum vetustissimis sedecim scriptis exemplaribus——collatum, minore forma, minutioribusque characteribus tibi excudimus. Idem nunc iterum et tertio cum iisdem collatum, majoribus vero etiam Regiis typis excusum tibi offerimus*”—It then proceeds to give an account of the margin, and of various readings preserved in it, where the

new text of the folio differs from fifteen of the MSS. that had been obtained from all sources, and a printed edition, all of which are denoted by the Greek numerals'. (p. 7. note.)

This appears to be Mr. Huyshe's only attempt at a direct proof of his opinion—that Robert Stephens had two sets of MSS.: one, from which he formed his text; and another, from which he derived his various readings. Mr. Huyshe, indeed, touches the preface, as if he were afraid of it. Robert Stephens, however, shall now be allowed to tell his own tale.

‘ Superioribus diebus, Christiane Lector, Novum Domini Nostri Jesu Christi Testamentum, qua, dictante Spiritu Sancto, scriptum fuit lingua, cum vetustissimis sedecim scriptis exemplaribus quanta maxima potuimus cura et diligentia collatum, minore forma, minutioribusque Regiis characteribus tibi excudimus. Idem nunc, iterum et tertio cum iisdem collatum, majoribus vero etiam Regiis typis excusum tibi offerimus: iis prefixis (nequid desideres) insertisve, aut in calce positiss, quæ usquam in scriptis aut excusis leguntur codicibus: quæ omnia, angusta alterius forma capere non potuerat. Ad hæc, in margine interiori varias codicum lectiones addidimus: quarum unicuique numeri Græci nota subjuncta est, quæ nomen exemplaris, unde sumpta est, indicet: aut exemplarium nomina, quum plures sunt numeri. Iis

namque placuit, primo, secundo, ad sextum decimum usque nomina imponere: ut primo, Complutensem editionem intelligas, quæ olim ad antiquissima exemplaria fuit excusa; cui certe cum nostris mirus erat in plurimis consensus. Secundo, exemplar vetustissimum, in Italia ab amicis collatum. Tertio, quarto, quinto, sexto, septimo, octavo, decimo et quintodecimo, ea quæ ex bibliotheca Regis habuimus. Cætera sunt ea quæ undique corrogare licuit'.

A commentator on the preceding extract is involved in that kind of perplexity, which is the inevitable lot of every one who attempts to elucidate what is already as plain as it can be. I do not wonder that the critics of the last century should never have discovered that the old printer had described two sets of MSS. which he had used. It really would have been marvellous, if such a notion had ever entered their minds. If Robert Stephens intended to describe the purposes to which he had applied *one* set of MSS. how could he have expressed his intention better—if he meant to inform his readers of *two* sets which he had collated, how could he have succeeded worse?—Sixteen exemplars had been collated for his small editions:—*the same* exemplars had been employed for his folio; in which certain accompaniments to the text were inserted:—in the inner margin

were given the *various readings* of the MSS.; which he considered as No. 1, No. 2, &c. up to No. 16; designating them by α , β , γ , &c..... $\iota\epsilon$, $\iota\sigma\tau$.—Here is no transition from one set of MSS. to another. The *same* copies are still kept in view. The repetition of the number (16) is, of itself, sufficient to prove the identity of the exemplars first mentioned, with the marked manuscripts. If, indeed, we take for granted —what it would be absurd to deny—that Robert Stephens wrote with the design of being understood, we *must* suppose the word ‘codicum’ to refer to the ‘sedecim scriptis exemplaribus.’ Had he purposed to distinguish the ‘codices’ from the ‘exemplaria,’ he could not have left them without some epithet to point out the difference. Perhaps it may be objected that one of the ‘codices’ was a printed book—the Complutensian edition. But then, he thought it entitled to the rank of a MS. and gave a good reason for so thinking. Moreover, how does it appear that one of the ‘exemplaria’ was *not* a printed book? Beyond doubt the Complutensian edition itself *was* one of the ‘exemplaria;’ for in the preface to his small editions, after speaking of his ‘codices ipsa vetustatis specie pene adorandos’, Robert Stephens particularly mentioned the assistance which the Complutensian edition had afforded him in his under-

taking¹. Since, then, the Complutensian edition was deemed a MS. in Stephens's third edition, it must certainly have been thought of equal value in his first edition. And thus, when we consider the Complutensian edition as being, at the same time, one of the sixteen 'exemplaria' and one of the sixteen 'codices,' it is impossible to hesitate in deciding that these MSS. are the self-same set of copies.—Although it is quite superfluous, I will shew the fallacy of any argument drawn from the word 'codicum,' in another way. Robert Stephens's preface appears in Greek, as well as in Latin; and the Latin sentence—*Ad hæc, in margine interiori varias codicum lectiones addidimus*—has this Greek sentence corresponding to it—'Ἐχετε δὲ ἐπὶ τούτοις, πρῶτον μὲν τὰς διαφόρους γραφάς. Here, then, the word corresponding to 'codicum' disappears entirely; and the various readings are at once referred to the ἀντιγραφα—the 'exemplaria'—mentioned in the outset of the preface.

¹ In the preface to the first and second editions of his Testament, Robert Stephens thus writes: 'Codices nacti aliquot ipsa vetustatis specie pene adorandos, quorum copiam nobis bibliotheca Regia facile suppeditavit, ex iis ita hunc nostrum recensuimus, ut nullam omnino literam secus esse pateremur, quam plures, iique meliores libri, tanquam testes comprobarent. Adjuti præterea sumus cum aliis, tum vero Complutensi editione quam ad vetustissimos Bibliothecæ Leonis X. Pont. codices excudi jusserat Hispaniarum Cardinalis Franciscus Simenius.'

There are two points, connected with this subject, with respect to which we may rest perfectly satisfied: 1. The account of the materials employed for this edition did not depend upon *memory*—they were all in sight:—2. There could be no disposition to understate either the number or the value of those materials. If therefore we perceive, in subsequent times, any unsteadiness of language touching this edition—any tendency to assign to Robert Stephens more MSS. than he has taken credit for—we may most assuredly conclude that there is something wrong in the later representations. The circumstances in this case, as in all other cases, may seem uncertain, if we pay attention to what people recollect, or pretend to recollect, of things long past. Mere reasoning ought never to be admitted, in opposition to direct testimony—when the testimony is above suspicion. There is, amongst speculative men, a too frequent propensity to tamper with their own understandings; and to affect a superiority to what is sufficient to convince an ordinary mind. I trust, however, that there are not many of us who have been so far perverted by the artifices of criticism, as to refuse to acknowledge anything for truth, which we have not ourselves detected amidst the mazes of error.¹

¹ Beza speaks, in some instances, of ‘five and twenty MSS. more

In short, if those learned prelates, whose attention has been called to this subject, should

more or less—and, in others, of ‘seventeen’—collated by Henry Stephens; and Henry Stephens himself once mentions ‘more than thirty’ which he had collated. The case seems to be this. In the preface to Beza’s first edition of the New Testament (1556) we find the following statement—‘Ad hæc omnia accessit exemplar ex Stephani nostri bibliotheca cum viginti quinque plus minus manuscriptis codicibus et omnibus pene impressis collatum’, which is retained in the subsequent editions with the words—‘ab Henrico Stephano ejus filio et paternæ sedulitatis hærede quam diligentissime’—before ‘collatum.’ Now, in the interval between R. Stephens’s third edition (1550) and Beza’s first (1556), Henry Stephens may have recorded, in the margin of the folio edition, the readings of such MSS. as he happened to meet with; and this may be the ‘exemplar’ mentioned, as above, in Beza’s prefaces. Something of this kind appears to be the natural meaning of the words. Again, from an advertisement prefixed to Beza’s third edition (1582), we learn that he had re-examined the original collations for Robert Stephens’s third edition, or, perhaps, merely the printed readings of the margin: ‘Hos Novi Fœderis libros cum variis septem decim Græcorum codicum a Roberto Stephano citatorum lectionibus rursus contulimus.’ Beza’s mistake of seventeen MSS., instead of sixteen, might easily arise from the circumstance of the Complutensian edition being considered as a MS. - Moreover, in the preface to an edition of the New Testament in 1587, Henry Stephens thus writes: ‘Plusquam triginta veteres scripturæ libros vidi, partim in Regis Galliæ Bibliotheca (quorum autoritatem et fidem pater meus in illa editione grandî secutus est) partim in Italicis.’ That Henry Stephens, after an interval of 37 years, should thus swell the number of his MSS. may be attributed to imperfect recollection—if not to a desire of magnifying the achievements of his early years.—I will notice another circumstance which has been alleged. The Paris (Roman Catholic) divines attacked Robert Stephens on account of several texts which he had admitted into his Testament; and required him to produce some old MS. as his authority. In his answer (1552)

be of opinion that Robert Stephens must have had full information concerning the critical

(1552) he says: ‘*Postulant afferri vetus exemplar—respondeo non posse fieri, quod non unum esset, sed quindecim, relata in bibliothecam Regiam, quæ mihi precario data fuerant.*’ In the preface, Robert Stephens distinctly enumerated *eight* MSS. which he had obtained from the Royal library; and he is here understood to say that he had returned *fifteen*. Now, the *fifteen* MSS. here alluded to are undoubtedly the *fifteen* described in the preface to his third edition; and thus, we have a new evidence that, besides the Complutensian edition, he had *no more than fifteen* MSS. It is certain, however, that this account of the *disposal* of those MSS. is not quite accurate. The MS. β . as we learn from the preface, he had never seen:—it had been collated for him ‘by his friends, in Italy.’ All, in truth, that it concerned his opponents to know was, that the MSS. were not in his possession: he cannot be thought to vouch for what had become of each individual copy.—Again, it appears that Robert Stephens, when applied to by the Paris divines, refused to insert a favourite reading of theirs—on the ground that it had not the sanction of his Greek MSS.:—it also appears that, in his New Testament, he sometimes gives one reading in the text, and then intimates, in the margin, that all his MSS. had a different reading. From these two circumstances, it has been contended that he must in reality have had some MS. authority for the reading of the text. Now Robert Stephens confessedly availed himself of preceding editions of the New Testament—those, for instance, of Erasmus and Colinaeus, which in the main had been printed from MSS.—and when he found, in them, a reading which he preferred to that of his own MSS. he adopted it without scruple. This proceeding is surely quite consistent with his refusal to insert a reading merely because the Paris divines thought proper to recommend it.

I have now stated my own conjectures with respect to the passages adduced in this note; but whatever meanings may be assigned to them, it is not to be endured that they should be allowed to have any effect in setting aside declarations so clear and positive as those contained in the preface to the third edition of Robert Stephens’s Greek Testament.

materials from which his Greek Testaments had been formed, and that he had both the ability and the intention to communicate without ambiguity that information to the world—they will, I conclude, be likewise of opinion, that a pretty good defence may be made for those persons—though held by Mr. Huyshe, as we have seen, in great contempt—who have hitherto believed that the said Robert Stephens had but one single set of MSS. consisting of sixteen copies, for his various readings, as well as for the text of his three editions.

We may here, for a moment, revert to the object of all this zeal to have it believed that Robert Stephens had two sets of MSS.—Mr. Huyshe seeing, distinctly enough, that none of the fifteen marked MSS. contained 1 John v. 7., was resolved that Robert Stephens should have MS. authority for the verse; and so, presented him with sixteen additional MSS., some one or more of which contained the verse in the form assigned to it by Stephens's press.—Now, let us not attribute, to imaginary causes, effects which causes known to have existed are sufficient to have produced. The fifth edition of Erasmus was the basis of Robert Stephens's editions. The Complutensian edition, which was a MS. in Stephens's estimation, contained

the disputed passage; and therefore, with him, was authority for its insertion. Erasmus had finally brought the verse into the best shape in which it had then appeared; and accordingly Robert Stephens inserted the verse, with only one variation from the text of Erasmus:—changing τὸ πνεῦμα ἅγιον into τὸ ἅγιον πνεῦμα, which, as a scholar, he knew to be the better Greek; and, as a critic, to be the reading of the Complutensian edition. This surely is an easy and obvious method of accounting for Robert Stephens's proceeding with regard to the verse.

In subordination to his grand object, Mr. Huyshe has stated his opinions on a variety of topics, the discussion of which would lead me beyond the limits I have prescribed to myself. Whether Stephens's semicircle was misplaced by the collator of the manuscripts, or the compositor of the volume; and whether by accident or from design—Whether the MSS. were collated solely by Henry Stephens, or by Henry Stephens with the assistance of others—Whether Robert Stephens's MS. β was one and the same with the Beza MS. now at Cambridge, or merely 'the same for all critical purposes'—these points, and others of still less consequence, the reader will easily forgive me if I do not attempt to determine. It may be sufficient to

observe that, according to the best of my judgement, the decisions of Mr. Huyshe, on these subjects,—although accompanied by the most unwarrantable reflections upon the living and the dead—are not often supported by a substantial reason.

To conclude, Mr. Huyshe has mentioned the Complutensian edition, the third edition of Erasmus, the Berlin and Dublin MSS., the African recension, and the internal evidence—as matters about which he is quite prepared for contention. Happily, however, he has given the form of words by which he may be induced to cherish the thoughts of peace. Availing myself, therefore, of that form, I say, with the utmost sincerity—‘Hold, Enough.’



In addition to the ERRATA pointed out pp. 349—354.

P. 29. l. 13. *For Πιστευοντες read Πιστευομεν.*

187. l. 3. note. *For his read this.*

The reader will probably observe that I have not always accented the Greek passages in this volume.—In the extracts from Bishop Burgess's publications, the Greek is printed, after the manner of the learned prelate, without accents; but to please my own taste, whether bad or good, the Greek which I have quoted from other authors is printed with accents.

Preparing for publication, by the same Author,

**A Review of the Controversy between Bishop HORSLEY and
Dr. PRIESTLEY.**

Securis licet Ænean, Rutulumque ferocem
Committas.

JUV.

7, Leudenhall Street, Nov. 1834.

THE
ASIATIC JOURNAL
AND
MONTHLY REGISTER
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